



PEOPLE OF COLOUR

**The President's Task Force
on Anti-Racism and Inclusive
Excellence Final Report**

**People of Colour
Committee Report**

Prepared by Chair Dixon Sookraj

EQUITY DESERVING
RACIALIZED GROUPS

Acknowledgements

The President's Task Force on Anti-Racism and Inclusive Excellence (ARIE TF) acknowledges the University of British Columbia's presence of its Vancouver campuses on the traditional, ancestral and unceded territories of the xwmə0-kwəy'əm (Musqueam), Skwxwú7mesh Úxwumixw (Squamish) and səlilwətaʔɬ (Tsleil-Waututh) peoples, and the Okanagan campus situated on the unceded territory of the Syilx Okanagan Nation.

The Task Force wishes to acknowledge President Santa Ono's substantial contribution in the form of the numerous intensive Listening and Witnessing sessions he conducted with various equity-denied groups, including Indigenous, Black, and People of Colour (IBPOC) and religious constituents, and his requests for immediate, short- and long-term anti-racism plans from all of UBC's Faculties, all of which proved invaluable to the work of the Task Force.

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Shirley Chau & Handel K. Wright
ARIE Task Force Co-Chairs

Table of Contents

EXECUTIVE SUMMARY 5

PROJECT OVERVIEW 11

BACKGROUND 11

TIMING AND SCOPE 12

 Organization 14

 Distinctive and innovative characteristics of the Task Force 17

METHODOLOGY AND PROCESS 19

 Materials 19

 Meetings 19

RECOMMENDATIONS 24

LIST OF RECOMMENDATIONS 24

 Set 1 April 28, 2021: 25

 Set 2 May 21, 2021: 25

 Set 3 July 21, 2021: 26

 Set 4 August 21, 2021: 27

 Set 5 October 20, 2021: 27

SIX COMMITTEE REPORTS ON RACISM AT UBC AND THEIR ANTI-RACISM RECOMMENDATIONS 28

POC COMMITTEE RECOMMENDATIONS 40

RECOMMENDATION #1: IMPLEMENT AND SUSTAIN ANTI-RACISM TRAINING AND EDUCATION 40

RECOMMENDATION #33: IMPROVEMENTS IN THE SYSTEM FOR HANDLING COMPLAINTS INVOLVING POC 42

RECOMMENDATION #34: IMPROVING IBPOC WOMEN'S EMPLOYMENT EXPERIENCES AND OUTCOMES ACROSS UBC 46

RECOMMENDATION #35: ANTI-RACIST AND INCLUSIVE COMMUNICATIONS 47

RECOMMENDATION #36: ANTI-RACIST RECRUITMENT AND RETENTION POLICIES FOR UBC UNDERGRADUATE AND GRADUATE STUDENTS 50

RECOMMENDATION #37: MEANINGFUL AND EFFECTIVE CORRECTIONS TO WORKLOAD INEQUITY 54

APPENDIX A: COMMUNITY AGREEMENT 56

APPENDIX B: GLOSSARY OF TERMS 57

Executive Summary

After the global social uprisings in the summer of 2020 spurred on by the killing of George Floyd and led by the Black Lives Matter movement, colleges and universities in the United States and Canada were being called to account for the blatant racial inequities that continued to exist both inside and outside the classroom.

This context provided the primary impetus for President Santa Ono's directive to establish the University of British Columbia's (UBC) Anti-Racism and Inclusion Excellence Task Force (ARIE TF). In addition to racism against Black people, racism against other groups was occurring globally and locally, both before and during the timeline of the ARIE TF. For example, there has been a renewed surge of anti-Asian racism fuelled by the COVID-19 pandemic (with over 1,000 racist attacks against Asians reported from March 2020 to March 2021 in Canada), the killing of nearly an entire Muslim family in London, Ontario, on June 6, 2021, and renewed intergenerational trauma for Indigenous peoples brought about by the recovery of unmarked graves in various locations in Canada, starting with the 215 unmarked graves on the grounds of the previous Kamloops Indian Residential School in May 2021.

Many institutions of higher learning have traditionally established task forces to address racism against a specific ethnoracial group in response to a pressing (and presumably, passing) issue. As the name of this Task Force indicates, President Ono, in consideration of racism as both urgent and perennial, and directed against Indigenous, Black and Asian populations, opted instead to have the Anti-Racism and Inclusion Excellence Task Force address racism in very broad terms and in a manner that simultaneously responded to the immediacy of anti-Black racism and to the perennial problem of racism against Indigenous and racialized groups and individuals generally. Task Force members were chosen to cross ethnoracial representation with work and study categories so that the ARIE TF could best examine ways to address racism against Indigenous, Black and People of Colour (IBPOC) students, faculty and staff. The racist and anti-racist incidents and developments make clear the need to address racism in general and, in particular, racism against Black, Indigenous and Asian groups and individuals. The fact that the Task Force undertook its work within the context of evolving racist and anti-racist incidents and developments made its work a vital and living document that engages with past and ongoing issues. The mandate of the ARIE TF, therefore, was to develop recommendations for addressing institutional and other forms of racism against IBPOC students, faculty and staff and to promote inclusive excellence at both campuses of the University of British Columbia.

The ARIE TF was co-chaired by Dr. Handel Kashope Wright, a Professor in the Faculty of Education at the Vancouver campus, and Dr. Shirley Chau, an Associate Professor in the School of Social Work at the Okanagan campus. From over 100 nominations, 34 students, faculty and staff from both campuses were appointed to the ARIE TF. A team of undergraduate students, a designated graduate assistant and two senior project management staff supported the Task Force.

The ARIE TF was organized into six constituent committees, namely the Indigenous Committee, Blackness Committee, People of Colour Committee, Faculty Committee, Staff Committee and Students Committee, each of which had a mandate to operate relatively independently. The formation and operation of the UBC ARIE TF included a number of innovative attributes that made it distinct from most other Canadian university task forces. These distinctive characteristics included:

- inclusive excellence as the expressed goal of its anti-racism work;
- addressing both comprehensive anti-racism and anti-racism related to specific ethnoracial and other equity-denied groups;
- the creation of six committees that were given the mandate to produce recommendations designed to address racism against both ethnoracial and institutional constituencies; and

- the submission of recommendations at various interim intervals for consideration by the President and executive anti-racism leads rather than presenting recommendations solely in a final report;
- each report having a separate summary and full set of recommendations related to a particular ethnoracial group or work/study constituency at UBC.

Through its work, the ARIE TF produced 54 recommendations, which were summarized in six individual but interrelated Committee Reports. Collectively, the ARIE TF recommendations underscore the reality that the University of British Columbia, like any other Canadian institution of higher learning, has a deep-seated problem of institutionalized, systemic and other forms of racism that cut across its various units on both campuses, and affects Indigenous and racialized students, faculty and staff.

Much of the content of the ARIE TF work drew on and addressed the ethnoracial identity, personal and professional experience, institutional knowledge and perspectives of the Task Force members. ARIE TF work was also undertaken in its entirety under the anxiety-inducing and disruptive circumstance of the global COVID-19 pandemic. As such, the work was deeply affective and took a considerable emotional toll on members, which included anger and pain at the recollection of discrimination directed against them

and others, anxiety about the contextual conditions under which the work was being undertaken, and potential for repercussions from colleagues and superiors for participating on the ARIE TF, despair and resignation that the recommendations might not be implemented, and soaring hope of engendering meaningful, progressive and lasting change at UBC.

Some readers might be upset or triggered by descriptions and accounts of various forms of racism and related forms of oppression in this report.

The more than 50 recommendations represent a comprehensive yet multifaceted approach to addressing racism and promoting inclusive excellence at UBC. The recommendations can be read in two interrelated ways. First, the ARIE TF report can be read holistically, with the 54 recommendations from the six committees and additional intersectional recommendations constituting one comprehensive set of recommendations to UBC. Second, the ARIE TF report can be read as six distinct yet interrelated task force reports—with each report having a separate summary and full set of recommendations related to a particular ethnoracial group or work/study constituency at UBC—and the intersectional recommendations constituting a seventh, integrative set.

There were several comprehensive recommendations that cut across most or all committees and categories.

These included recommendations made by various committees to increase the presence (especially in terms of numbers) and improve the working and study lives (i.e., in terms of recruitment, retention and career prospects and advancement) of Indigenous, Black and People of Colour at UBC. The recommendations identify UBC as predominantly White and therefore stress the importance of recruitment and retention of IBPOC in general and especially in leadership positions at UBC, including executive-level positions. Several committees also made recommendations to facilitate the undertaking, promotion and normalization of anti-racism, including anti-racist education to address racism in the classroom and other spaces, and to address racism in its various forms from systemic and institutional to individual microaggressions for all constituents of the institution, including the executive and other administrators, students, faculty and staff. The ARIE TF also strongly recommends establishing an Anti-Racism and Inclusive Excellence Office (ARIEO) that would bring together local, national and international theoretical and intellectual work on anti-racism and related discourses with local institutional anti-racism education and activism.

The Task Force's work was based on integrative anti-racism, which addresses race and racism at their intersection with other forms of sociocultural identity and forms of discrimination based on gender, sexuality, ability, religion, etc. Intersectionality, therefore, proved important in the ARIE TF work. For example, in terms of the intersection of race and gender, recommendations highlighted the discrimination that IBPOC women face (the sometimes individual and sometimes inextricably linked combination of racism and sexism) and the need to improve the working lives of IBPOC women at UBC in terms of employment opportunities, experiences and career advancement. There are ways in which religion intersects with race and racism, and ARIE TF considered two religious groups in particular, Muslims and the problem of Islamophobia, and Jews and

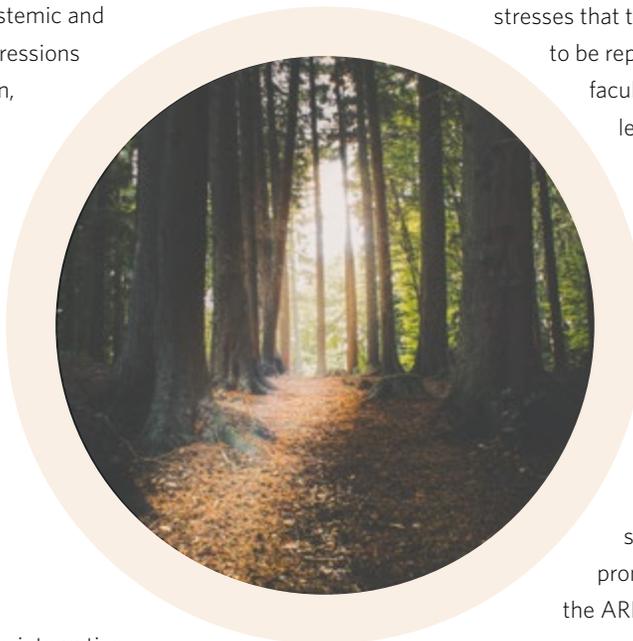
the problem of antisemitism. Drawing on President Ono's Listening Session with the Muslim Students' Association, the ARIE TF is recommending that UBC address Islamophobia across campuses by establishing appropriate and adequate spaces on both campuses for Muslims to pray; and that UBC enact a comprehensive approach to addressing Islamophobia. Recognizing the scourge of antisemitism, the ARIE TF is strongly recommending that UBC consult with academic and other experts on antisemitism to develop a comprehensive approach to addressing antisemitism at the university. Disability issues are addressed in a recommendation encouraging UBC to establish a task force to address disability. Importantly, the disability recommendation

stresses that the Task Force on disability needs to be representative of IBPOC students, faculty and staff, both in terms of leadership and issues addressed.

This ensures that the disability task force does not reproduce White disability advocacy approaches critiqued for perpetuating tokenism, assimilation, racism and discrimination against IBPOC disabled persons with distinct practices confronting ableism at the intersection of settler colonialism. Gender and sexuality issues are also featured prominently in interrelated ways in the ARIE TF recommendations, including

a recommendation that addresses the ways in which 2SLGBTQ+ issues need to take IBPOC identities and racism into account in gender and sexuality representation at UBC. Finally, there is a recommendation on anti-Asian racism that not only acknowledges that "Asian" is a very broad category that includes several ethnicities, but also acknowledges that addressing anti-Asian racism means taking into account the intersectionality of race, gender, class and caste systems.

Issues of ontology, epistemology and axiology are also reflected in the recommendations. There are strong recommendations that non-dominant (i.e., non-Eurocentric, othered) notions of what constitutes reality, ways of knowing and organization of knowledge and approaches to



pedagogy (e.g., African cosmologies, Indigenous approaches to research, Chinese medicine, culturally appropriate pedagogy, etc.) ought to be recognized, valued, incorporated and promoted at UBC. Indeed, there were calls to both decolonize and Indigenize the curriculum at UBC.

The above comprehensive recommendations—as well as recommendations related to specific ethnoracial groups and work and study constituents—point only to examples of the issues covered in the work of the ARIE TF. It is not feasible that anti-racism work could cover all equity-denied groups and indeed there are some groups that are notably often neglected in such work. The ARIE TF identifies Latina/o/x as one such ethnoracial group in the Canadian context (in contrast with the US context). For this reason, a specific recommendation was developed on the need to notice and amplify the presence of and issues faced by the Latina/o/x community at UBC. The ARIE TF also developed a recommendation to address the ways in which language and accents intersect with race, racism and national origin.

Each of the six committees made recommendations that were specific to them as a constituency at UBC. The Indigenous Committee made recommendations on the need for recruitment, hiring and support for career advancement and retention of Indigenous faculty. They also addressed the relationship between Indigenous and non-Indigenous students, faculty and staff and stressed the need to decolonize and Indigenize research at

UBC. Another theme addressed was the distinctiveness of Two-Spirited members of the UBC community (including in relation to representation within Indigeneity and minoritized gender and sexuality communities). One of the many important elements of their work is the application and integration of the United Nation's Declaration on the Rights of Indigenous Peoples (UNDRIP). In their recommendations to activate words into actions and mechanisms for changes, the Indigenous Committee guides UBC on ways to apply the UNDRIP to Indigenous peoples' complaints about racism and discrimination at UBC on both campuses.

Recommendations from the Blackness Committee stressed issues of belonging and inclusivity. Taking as a premise the extremely low representation of Blackness at UBC, including and especially in terms of actual numbers of students, faculty, staff and leaders, they pointed to the acute problem of alienation and stressed the need to foster a sense of belonging for all Blacks at UBC, on both campuses. Their recommendations highlight the need for the recruitment and retention of Black students, faculty and staff; for designated Black space on both campuses; and for the acute need to establish comprehensive Black Studies at UBC.

The People of Colour Committee involved a wide set of identity categories and made recommendations that addressed racism against and the need for improvement of the work and study lives of People of Colour in general at UBC. Their recommendations included the need for sustained anti-racism

training and education for everyone at UBC, the need to develop a more robust and comprehensive system for handling complaints of racism, and the need for meaningful and effective corrections to workload inequality between Indigenous and racialized faculty and staff on the one hand and their White counterparts on the other.

The ARIE TF did not take up representation of the White community at UBC (even though "White is a colour too"), in part because very few Task Force members identify as White and more importantly because the focus of the Task Force was to address racism against Indigenous and racialized people at UBC.

Rather, Whiteness is addressed as a principal aspect of the problem of racism and is an obstacle to achieving inclusive excellence in ethnoracial terms.

UBC, just as most Canadian institutions of higher learning, is a product of colonialism; it is built on a foundation of assumed White privilege, even White supremacy, and is still inherently, predominantly White. But UBC is also lucky to have a good number of White students, faculty, staff and administrators who readily recognize how problematic Whiteness is and who are active anti-racists. These White allies recognize that the colonial frame dehumanizes not only the colonized but also the colonizer, that it is not enough to not be racist, that to not actively address racism is to be complicit in perpetuating racism, and that equity is a laudable goal. The ARIE TF therefore

acknowledges White anti-racists as integral and crucial to anti-racism work, to addressing racism in all its forms, to decolonizing and Indigenizing UBC, and to contributing to making our institution inclusively excellent.

All too often task forces that address racism end up focusing on faculty and students, with staff getting short shrift. The ARIE TF stresses that UBC should give staff recommendations well-deserved attention. The Staff Committee's recommendations stressed that UBC needs to create pathways for IBPOC staff success within the talent pipeline through recruitment, hiring, succession planning and the retention of staff who are Indigenous, Black and People of Colour. The Staff Committee also pointed to the problem of alienation and the need for expanded community-building and networking opportunities for IBPOC staff on both campuses.

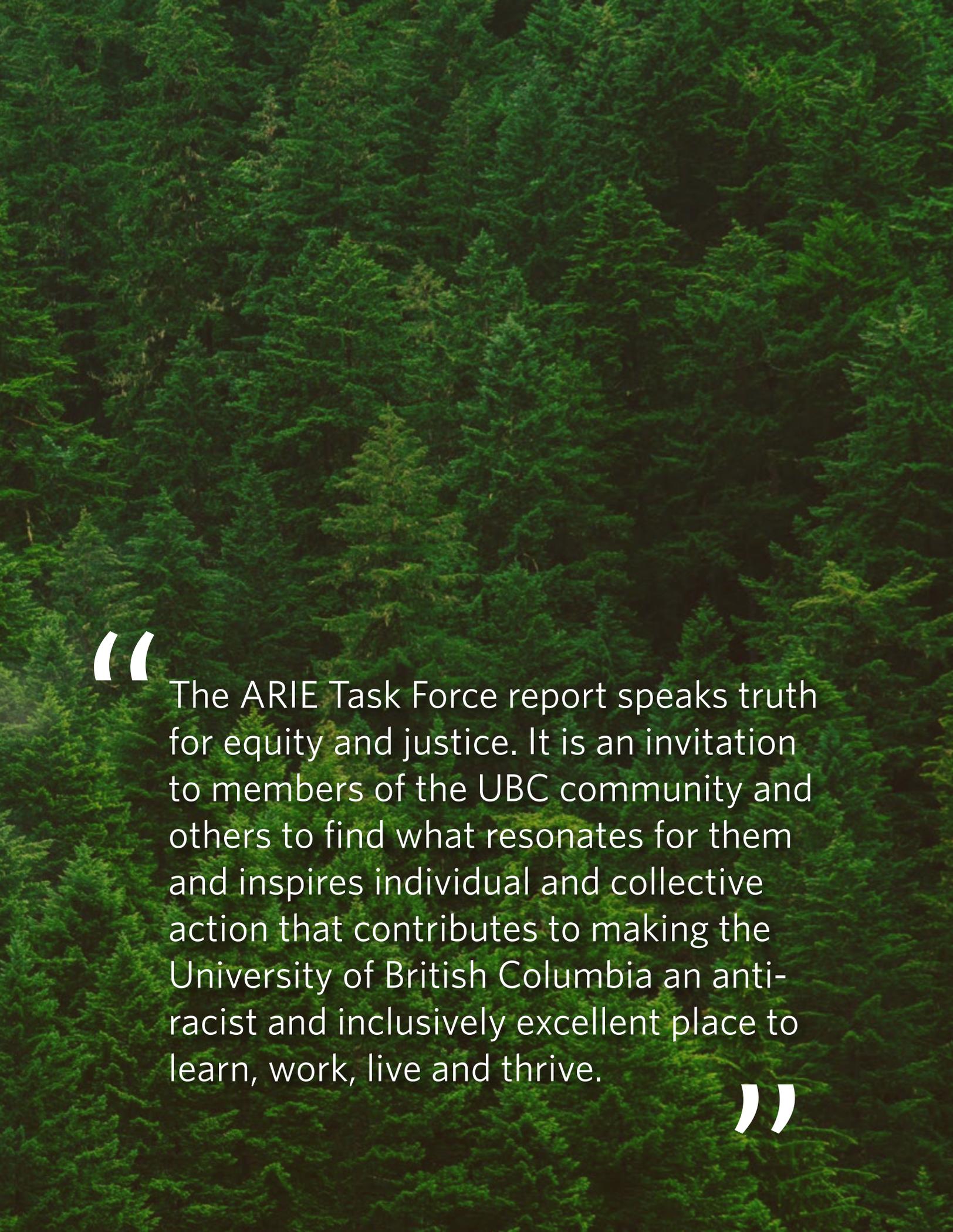
The Students Committee addressed not only issues pertaining directly to students but also issues that had strong real and potential effects on students' lives and learning. For example, in consideration of the forms of racism faced by IBPOC students from both other students and from instructors, the Committee make strong recommendations for anti-racism education for teaching faculty and instructors. The Committee also recommends diversifying the faculty body by recruiting and retaining more IBPOC faculty, and it points to the need for a more diversified student body and the related need to attract more Indigenous and racialized students to UBC. IBPOC students feel alienated and the Students Committee calls for the establishment of spaces designated for racialized students on both campuses. They also point to the need for recognition of the often unpaid and even unacknowledged forms of work performed by students, including peer tutoring, coaching and mentoring. They also identify health issues and indicate there is a lack of mental health and medical professionals well-trained and experienced in engaging with IBPOC students with the skills and knowledge to assess and recognize how racism and other forms of discrimination may underlie students' presentation of wellness

issues, and the adequate, appropriate and meaningful treatment to support IBPOC students to become whole. These, along with meaningful representation of care providers of various ethnoracial identities with experience in providing culturally responsive care, are the starting points of what IBPOC students seeking health and wellness supports need at UBC.

Finally, the Faculty Committee stressed issues of representation of IBPOC faculty. They made recommendations for the recruitment and, especially, the retention of IBPOC faculty. They underscored the need to remove barriers to IBPOC faculty members' career progression and to enhance their access to funding, wage equity and research and other awards. The Faculty Committee also noted the need for anti-racism education for all, including UBC leadership. They strongly endorse the founding of an Anti-Racism and Inclusive Excellence Office that would integrate anti-racism theory and practice at the institutional, local, national and international levels.

The ARIE Task Force recommendations are courageous and profound statements based on reflections of lived experiences and witnessing of those experiences from the various social locations of Indigenous, Black and People of Colour in the UBC community. As such, the ARIE Task Force has set a precedent for analyzing voices that are engaged with the bold truths told, shared and understood. With each reading, these words turn into narratives giving thoughtful, practical guidance for how to address racism and its harmful effects at UBC. The ARIE Task Force report speaks truth for equity and justice. It is an invitation to members of the UBC community and others to find what resonates for them and inspires individual and collective action that contributes to making the University of British Columbia an anti-racist and inclusively excellent place to learn, work, live and thrive.



An aerial photograph of a dense, lush green forest, likely a coniferous forest, covering a hillside. The trees are tightly packed, creating a rich, textured green canopy. The lighting is soft, highlighting the varying shades of green.

“

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Background

The University of British Columbia (UBC) President’s Task Force on Anti-Racism and Inclusive Excellence (“ARIE TF”) emerged in the context of heightened anti-Black racism and violence in communities across North America in 2020.

In early 2020, several incidents of police brutality attracted international attention, notably the police killing of Breonna Taylor in Louisville on March 13. However, the killing of George Floyd by Derek Chauvin, a Minneapolis police officer, on May 25 served as the major catalyst for the emergence of the anti-Black racism movement in both the United States and Canada. Floyd’s murder launched discussions focused on systemic racism and policing of Black communities, and numerous protests against anti-Black racism were held in both countries.

A central player in this movement were the various chapters of Black Lives Matter. Throughout the demonstrations, Black Lives Matter as an organization stressed the need to fight police and state violence, and anti-Black racism. As time progressed, this movement became more inclusive and began to address other forms of racism such as anti-Indigenous and anti-Asian racism, forms of racism that have been manifested in both explicit and implicit ways at UBC.

The COVID-19 pandemic exacerbated xenophobia and engendered heightened anti-Asian racism, further elevating the urgency of the Task Force’s work. Ongoing anti-Black, anti-People of Colour and anti-Asian racism focused attention on deeply rooted racism in Canada and around the world and served as a timely reminder that UBC itself is not immune to racism and inequity. Then, in the summer of 2020, the shocking and tragic deaths of Indigenous peoples and racialized peoples during wellness checks at their homes involving police officers compounded the concerns that these incidents were becoming predictably lethal. Soon after, allegations of anti-Indigenous racism in BC’s health care system led to the commissioning of an investigation into these allegations, resulting in a report (Turpel-Lafond, 2020) that confirmed and mapped the depth of anti-Indigenous racism. In addition, anti-Black and anti-Indigenous racism, as reflected in police interactions with these groups, was strikingly high in Canada, although it did not hold attention in the same way as high-profile examples from the US. As Inayat Singh described in a July 2020 CBC news article: “It has already been a particularly deadly year in terms of people killed in encounters with police in Canada—and Black and Indigenous people continue to be over-represented among the fatalities.” These disturbing individual incidents and persistent trends of racism are not only national but also relevant to the lives and well-being of Indigenous, Black and People of Colour (IBPOC)

at UBC. As a public university, UBC has an obligation to uphold Canadian values and, in particular, the values embodied by the Canadian Charter of Rights and Freedoms. This is particularly so because UBC, as has been the case for Canada as a whole, has drawn on its historically diverse population “as uniquely charitable, cosmopolitan and forward-thinking” (Caxaj et al., 2018).

In fulfilment of its commitment to substantive equity, UBC likewise has an obligation “to consider normalized and overt racism as key determinants of students’ progress and well-being, ... to foster understanding across ethno-cultural differences in their student body, and to support both the success and well-being of racialized students” (Caxaj et al., 2018). This requires moving beyond existing paradigms of tolerance and equality towards an agenda of anti-racism, inclusive excellence and true equity.

The predominance of the Equity, Diversity and Inclusion (EDI) framework has engendered many positive developments at UBC over the last decade, yet it has equally been criticized (including from within the ARIE TF) for working against the establishment and implementation of anti-racist and decolonized institutional practices (Tamtik & Guenter, 2019). It has also been criticized for working within extremely limiting and ineffective frameworks of equality, multiculturalism, and tolerance concepts that have in fact contributed to and resulted in the expansion and

normalizing of structural and systemic barriers to IBPOC students, faculty and staff. Although EDI undisputedly has its place within the conversation on race and justice matters, there is a need for a sharp distinction between matters of diversity and inclusion on the one hand and anti-racism and decoloniality on the other. In essence, the problem that exists is between tolerance-based forms of diversity and inclusion on one hand, and critical social-justice-based anti-racism and decoloniality. The former perspective stresses equality-based discourse practice while the latter is focused on true equity and critical inclusive excellence. As the UBC Anti-Racism and Inclusive Excellence Task Force, we hold strongly that anti-racism is for everyone and should be normalized and established ubiquitously at UBC.

Timing and scope

This section describes the timeline of developments before the Task Force was formed to provide a context for the Task Force’s work.

In statements made on June 15 and 16, 2020, President Ono committed to dismantling the tools of oppression, White supremacy and systemic bias on UBC campuses. These statements

reaffirmed UBC’s institutional commitment to inclusion and called for an acceleration and intensification of efforts to build a more equitable and inclusive campus community.

Since July 2020, the President has held a total of 22 Listening Sessions and Witnessing Sessions with various equity-denied community groups (Indigenous, Black, People of Colour, Muslim, etc.) across both campuses. These sessions provided the President with critical information related to various forms of overt and subtle racism, inequities and the general hostile environment experienced by IBPOC students, faculty and staff at both UBC campuses.

Under the direction of President Ono, the deans and executives have provided important documentation focused on the ongoing and planned anti-racist and inclusive excellence measures and strategies for their Faculties and portfolios. In December 2020, a UBC Broadcast was issued regarding a series of initiatives addressing systemic racism within UBC. A major piece of the broadcast was the upcoming establishment of the President’s Task Force on Anti-Racism and Inclusive Excellence. The ARIE TF began its work in March 2021.

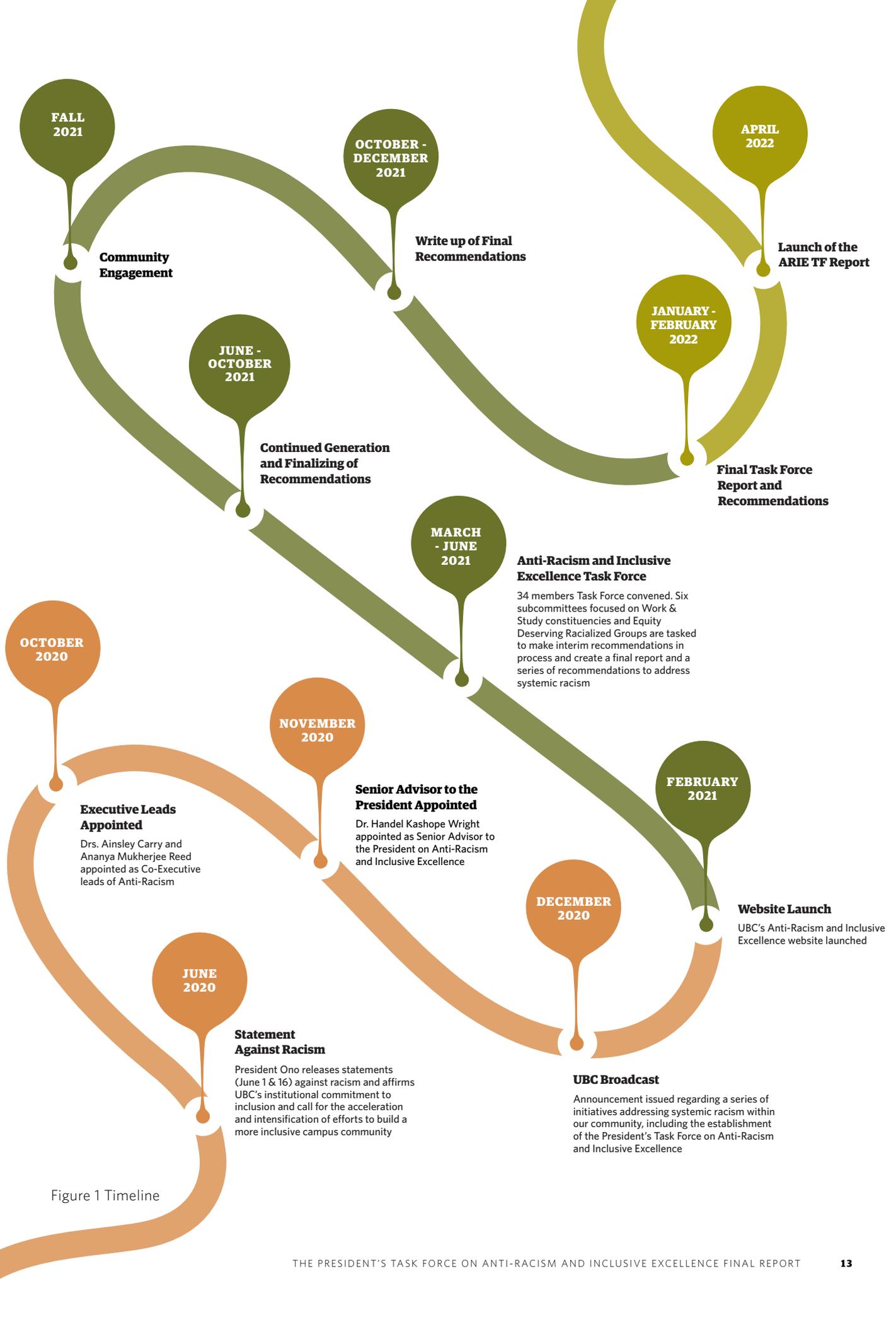


Figure 1 Timeline

Organization

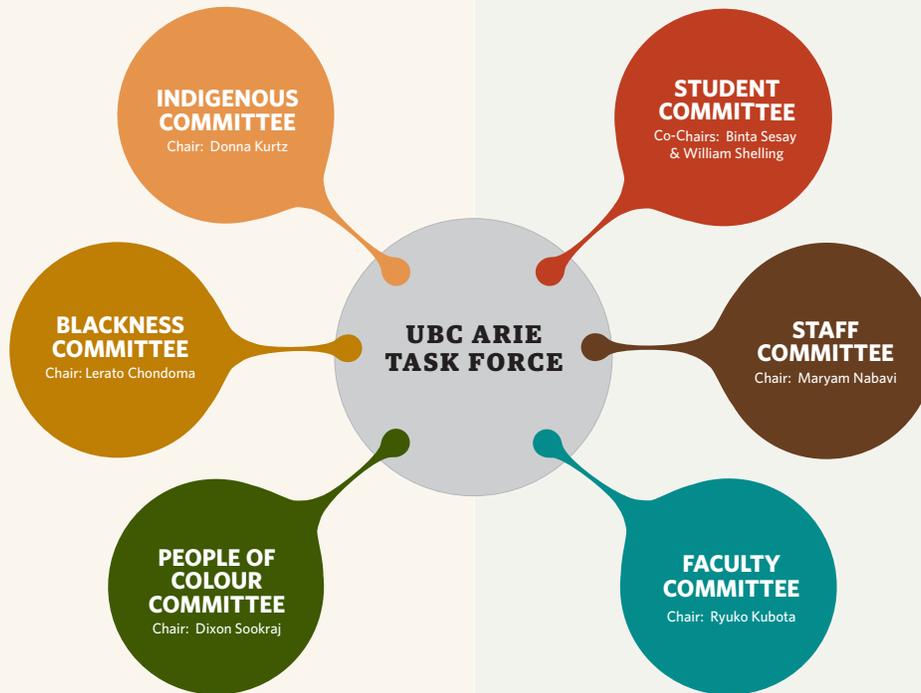
A Coordinating Committee was responsible for the design of the ARIE TF and adjudication of the membership. This Committee included Handel Kashope Wright (Senior Advisor to the President on Anti-Racism and Inclusive Excellence), Ananya Mukherjee-Reed (UBC Okanagan Provost and Co-Executive Lead on Anti-Racism and Inclusive Excellence), Ainsley Carry (Vice-President, Students and Co-Executive Lead on Anti-Racism and Inclusive Excellence), Sheryl Lightfoot (Senior Advisor to the President on Indigenous Affairs) and Sara-Jane Finlay (Associate Vice-President, Equity & Inclusion).

There was considerable interest in serving on the ARIE TF, and from 112 nominations (27 from UBC Okanagan and 85 from UBC Vancouver), 34 members were eventually selected. The Coordinating Committee appointed Drs. Handel Wright (UBC Vancouver) and Shirley Chau (UBC Okanagan) as Co-Chairs. The work of the Task Force was supported by the Office of the President and the co-executive leads for anti-racism.

The ARIE TF is co-chaired by Dr. Handel Kashope Wright, who is the inaugural Senior Advisor to the President on Anti-Racism and Inclusive Excellence, and a professor in the Department of Educational Studies in the Faculty of Education. He is also Director of the Centre for Culture, Identity and Education. His work focuses on continental and diasporic African cultural studies, critical multiculturalism, anti-racist education, qualitative research and cultural studies and education. Dr. Wright's current research examines post-multiculturalism, youth identity and belonging in the Canadian context.

The second Co-Chair is Dr. Shirley Chau, who is an Associate Professor in the School of Social Work in the Faculty of Health and Social Development at UBC Okanagan. She is currently Co-Chair of the Race, Ethnic and Cultural Issues Caucus, as well as a member of the Board of Directors of the Canadian Association for Social Work Education (CASWE-ACFTS). An experienced practitioner and teacher of social work practice methods that centre anti-racist and antioppressive praxis, her research interests in social work include racialized populations, social and economically disadvantaged populations, and interprofessional health service programming and delivery to racialized individuals and groups.

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WORK AND STUDY CONSTITUENCIES

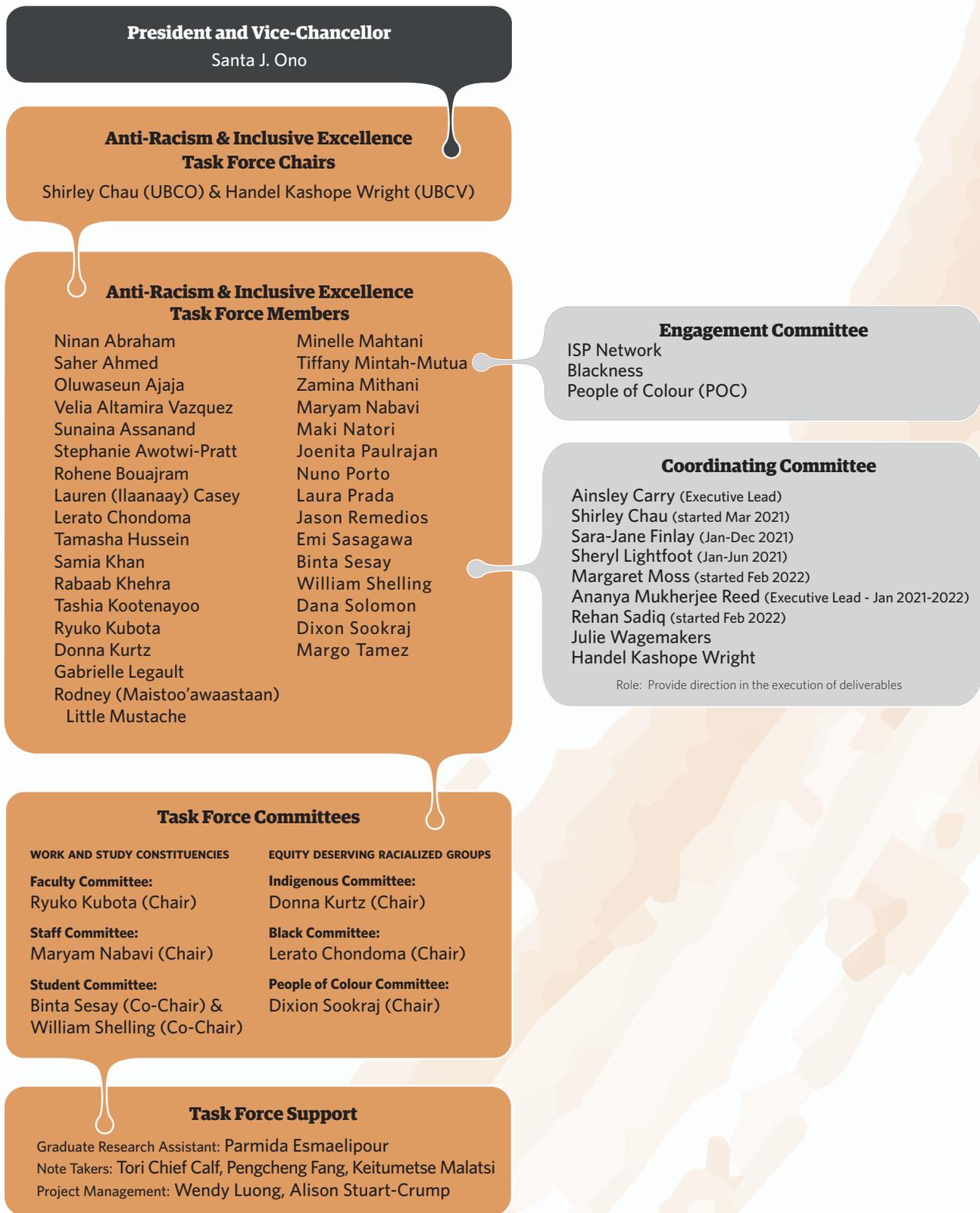
The ARIE TF included students, faculty members and support staff from the two UBC campuses, as well as a support team of four individuals. One of the primary activities of the support team was documenting the ARIE TF meetings.

The work of the ARIE TF was conducted through the creation of six committees representing work and study constituencies and equity-deserving racialized groups. The rationale for these six committees is that students, faculty and staff have distinct experiences related to the policies and contexts that shape their interactions with UBC. For example, the Students Committee's contributions to the ARIE TF reflect their perceptions and experience of access to systems and resources unique to students at UBC, whereas the Staff Committee and Faculty Committee contributions to the ARIE

TF reflect the experiences of employment and interactions with UBC that are bound by different union contracts that dictate the work conditions of members in these committees at both campuses. Similarly, the race-based committees offered insights into racialized people's experiences that intersect with other identity categories, but most notably how their status as racially marginalized members inform lived experiences at UBC. These six committees were tasked with working relatively independently to identify issues of racism and develop recommendations to ameliorate racism related to their specific constituencies.

Figure 2 presents the overall organization of the ARIE TF, which includes the Office of the President, Dr. Santa Ono.

Figure 2: Governance Structure



Distinctive and innovative characteristics of the Task Force

During the past two years, several universities in Canada have established anti-racism task forces, most to address the recent surge in anti-Black racism and subsequent call for anti-racism measures across various sectors, including institutions of higher learning. Typically, these task forces are the creation of each institution's senior administrative team who provide the task force with the mandate to establish an anti-racism action plan for the entire university. Once the task force receives this mandate, it is given an extended period to conduct its work and produce a final report that contains a series of recommendations. The UBC ARIE TF, however, was conceptualized and has operated in a somewhat different manner. Listed below are some of the distinctive and innovative characteristics of the UBC ARIE TF.

1. Anti-racism and inclusive excellence.

The ARIE TF considered not just anti-racism, but anti-racism and inclusive excellence. What this means is that the ARIE TF went beyond the traditional remit of addressing a pressing problem to take on the larger and more comprehensive and long-term goal of explicitly attempting to make the institution more inclusively excellent.

2. Comprehensive anti-racism and specific ethnoracial groups.

The UBC ARIE TF has not limited its scope to addressing racism against a specific ethnoracial group (e.g., anti-Black racism) nor to considering anti-racism as an end in itself. Rather it has taken on an approach that is simultaneously comprehensive and multifaceted in scope and yet specific in terms of the ethnoracial groups addressed. In other words, the ARIE TF has undertaken the task of anti-racism work related to IBPOC in general and specific ethnoracial groups in particular and has linked anti-racism overtly to the goal of inclusive excellence.

3. A task force of task forces.

This is not a traditional task force report whereby the work is conducted as a whole and then the findings are divided up into sections or themes. Rather each of the six constituent committees (each of which worked



Figure 3
Implementation and Accountability

Figure 3 illustrates the lines of accountability of the ARIE TF. Recommendations flow from the ARIE TF to the UBC President as well as the UBC Executive Team.

somewhat independently) generated a comprehensive set of recommendations and wrote up a discussion and summary report of their work. In that sense, each committee could be said to constitute a task force in and of itself, and taken together, the recommendations and summary report for each committee could be considered a task force report. It is therefore possible to read the full work of a particular constituency (e.g., staff) to learn about its membership, unique approach to its work, the set of recommendations produced, and a discussion and summary report of their work. Thus, collectively, the ARIE TF final report is actually a collection of six ARIE TF reports. Moreover, beyond that, the final report puts all of these together to create a document that is quite comprehensive while also particularly specific.

4. Six committees and the specificity of anti-racism.

Rather than addressing racism against one or even more than one ethnoracial group only, the ARIE TF work took on the various work and study groups (students, faculty, staff) as well as comprehensive racial groupings (Indigenous, Black, People of Colour) with the understanding that racism manifests itself in varying ways across these various equity-denied groups.

5. Interim recommendations and process of submitting task force recommendations.

The ARIE TF did not operate in the traditional manner of putting forward all recommendations at the end of its process in the form of a final report. Rather, the Task Force's 54 recommendations were produced and shared with the President

and two executive anti-racism leads between June and October 2021. All the recommendations are included in this final report.

6. Work undertaken in a compressed timeline while emphasizing rigour and thoroughness.

Instead of the traditional one year or longer that a comprehensive task force would normally take, most of the work of the ARIE TF took place over four months (March to June), with the committee chairs, ARIE TF chairs and some members continuing work on finalizing recommendations and writing the final report up to December 2021. It was possible to undertake the bulk of the work of the committees and the general Task Force work within this compressed time frame because unlike regular task forces that conduct investigations and collect evidence, the ARIE TF already had a substantial amount of information and documents relevant to its work and could also draw directly from members' experience and perspectives.

7. Intersectionality was taken strongly into account in ARIE TF work.

The ways in which certain issues affect IBPOC across areas of work and study (students, faculty, staff) as well as difference within broad ethnoracial categories (e.g., gender issues and a feminist approach within People of Colour recommendations or Two-Spiritness as a specific identity within Indigenous work and experience) were often reflected in the conception and details of recommendations. More explicitly, some recommendations addressed issues that intersected with race (e.g., religion and ethnicity in the recommendations on Islamophobia or disability and how it intersects with race as a recommendation).

8. The purposeful inclusion of minority within minority.

Most task forces, including the ARIE TF, address specific categories that are perennial and the most visible targets of racism (e.g., Indigenous and Black), but this Task Force has gone further and addressed racism against People of Colour or racialized people, in general. Within this last category, it made sense to focus on anti-Asian racism since Asians are a majority-minority in BC and especially because of the recent pandemic-related rise in anti-Asian racism. While all of this makes for very comprehensive and specific focus—and hence thorough ways of addressing racism—it also draws attention to the fact that in the end not every group is represented. While it is not possible to represent and thoroughly address every racialized group, the ARIE TF consciously selected and produced a recommendation related to the presence and forms of racism and discrimination leveled against Latina/o/x as a minority within the category of visible minority that tends to be erased in anti-racism work in the Canadian context, including university anti-racism work.

9. Community input and rigour.

The ARIE TF work includes input from three principal equity-denied ethnoracial groups, namely Indigenous (through the Indigenous Strategic Plan Executive Advisory Committee), Black (through the Black Caucus) and People of Colour (through IBPOC Connections). This ensures input from beyond the ARIE TF membership and adds layers of further community involvement as well as rigour to the Task Force's work.

Methodology and process

The ARIE TF methodology covered the design and process of meetings, the format and sections of recommendations, the relationships between committees and the overall ARIE TF, and the generation and submission of recommendations. It should be noted that in addition to the general notes in this section, the committee summaries include notes on the methodology undertaken by each of the ARIE TF committees.

Materials

One of the factors that made the ARIE TF unique is that it did not involve the usual lengthy investigations to uncover and identify issues to address, but rather had issues already outlined in the documents that it drew upon. There was already considerable documentation of the background to and specific issues around diversity, Equity & Inclusion at UBC that informed ARIE TF work.

All of the Chairs/Co-Chairs were provided confidential access to the following resources:

- Reports
 - › The Inclusion Action Plan (IAP)
 - › The Indigenous Strategic Plan (ISP)
- Planning documents
- The Deans and Executive short- and long-term plans for EDI and anti-racism
- Listening Sessions and Witnessing Sessions conducted with the UBC President during 2020-2021 with students, faculty and staff at both campuses. (The ARIE TF Committee Chairs were given access to and could work in committee with high-level summaries of these sessions.)
- UBC Strategic Plan

Meetings

ARIE TF meetings were the principal site through which recommendations were generated and finalized. Meetings with the President were held to submit and discuss recommendations, and these recommendations were then subsequently shared with the ARIE executive leads.

There were several types of meetings through which Task Force work was conducted and interim recommendations generated and submitted. First, the entire ARIE TF met for an hour-and-a-half every two weeks, for a total of nine meetings from March to June 2021. Full Task Force meetings were chaired by the ARIE TF Co-Chairs on an alternating basis and were scheduled and supported (e.g., through note-taking and writing minutes) by the two project managers attached to the ARIE TF from the Office of the President and the Office of the Provost and Vice-President Academic. Second, each of the six constituent committees met at least once a week, for a total of 16 meetings from March to June. Some committees met more than once a week and the Indigenous Committee continued to meet until late summer. Committee meetings were scheduled by the project managers, chaired by Committee Chairs and supported by the three undergraduate student note takers. Third, the ARIE TF Co-Chairs and committee chairs met periodically, a total of nine times, from March to October 2021 to update one another on the progress of each committee and the Task Force as a whole, and to further discuss specific recommendations (e.g., those that overlapped significantly or might potentially not be considered representative of the Task Force theme and mandate or perspectives of the general Task Force membership). Fourth, the two ARIE TF Co-Chairs met regularly (often several times a week, in the evening) to update one another on the Task Force's progress and to review and make suggestions for revising and fine-tuning the interim recommendations. Fifth, the two Co-Chairs met regularly with the ARIE TF graduate assistant to discuss revisions to and fine-tuning of recommendations and to collate recommendations in sets to be submitted to President and executive leads. Sixth, the ARIE TF Co-Chairs participated in three forms of planning meetings—anti-racism initiative meetings (monthly); anti-racism communications meetings (monthly) and coordinating committee meetings (as needed)

—for a total of 20 meetings from March to October 2021. Finally, the Senior Advisor to the President on Anti-Racism and Inclusive Excellence (and Co-Chair of the ARIE TF) met with the President five times between April and November 2021 to present, discuss and strongly endorse sets of interim recommendations as they were generated, and after each meeting the interim recommendations were submitted to the executive leads for consideration for implementation.

The description above gives some indication of the intensity of the ARIE TF work. Further, since all members of the ARIE TF were members of two committees (one work/study and the other ethnoracial identity), this schedule meant that each regular member participated in a minimum of 25 meetings in the regular period of ARIE TF deliberations between March and June 2021 (not counting the fact that committees sometimes met more often than weekly, that additional meetings in smaller groups within committees were often required and that the Indigenous Committee continued to meet beyond June).

Format of recommendations

ARIE TF recommendations were written up using the following guidelines:

1. Open with a concise statement of the issue or problem and recommendation being put forward to address it.

2. Provide a context for the issue or problem (e.g., national and especially institutional).
3. Provide a discussion of the issue or problem (experiential specificity and institutional and unit knowledge welcome).
4. Put forward a specific recommendation to address the issue or problem (if necessary, this could be more than one recommendation and could be several sub-recommendations).
5. Where possible and relevant, include relevance to existing inclusive excellence work such as the Inclusion Action Plan (IAP), Indigenous Strategic Plan (ISP), general EDI initiatives from units or groups, etc.
6. If possible, include ARIE TF recommendations about implementation (i.e., when, over what period and who should undertake implementation).
7. Recommendations should be about four pages in length.

These guidelines were developed to reflect the overall characteristics of ARIE TF work and to provide for a more consistent format for recommendations in the final report.

The issues addressed were often based on personal and professional experience, and therefore needed space for articulation. On the other hand, there was also a need to identify issues and state recommendations very concisely so that readers could clearly understand what each recommendation, whatever its overall length, would cover. Also, while ARIE TF members were aware

that the role of the Task Force was to produce recommendations and that executive leads would coordinate implementing the recommendations, members felt very strongly that, wherever possible, write-ups should end with the Task Force pointers as to how, when, over what time period and by whom or what unit each recommendation could be undertaken.

In keeping with the autonomy of the committees, while these guidelines were taken into account, there was a recognition that individual committees might wish to (and indeed did) write up recommendations of varying length, content, style and format.

Rigour of recommendation development

Recommendations were developed within committees in a variety of ways. In most committees, issues were raised and discussed in the full committee and then one or more members were assigned to develop a full recommendation of each of the issues to be submitted to and discussed by the full committee. Other committees had members generate issues individually or in small groups and bring them to committee for discussion. Some committees ranked recommendations by consensus of importance for write up. Some committees wrote up recommendations collectively while others assigned recommendations to be written by individuals or small groups. All committees had

recommendations brought to the full committee for approval or further discussion and amendments and fine-tuning before submission to the ARIE TF Co-Chairs. The ARIE TF graduate assistant was responsible for collecting recommendations from various committees in one centralized document, doing an initial highlight of issues the ARIE TF Co-Chairs might want to address in review, and proofreading the final versions of the recommendations. The two Co-Chairs read each of the recommendations closely and either approved or made recommendations for major or minor changes, and then returned the recommendations to Committee Chairs for further discussion and finalization by the committee (and in a few cases, referred the recommendation to meetings of Co-Chairs and Committee Chairs for further discussion). Some recommendations for changes were accepted and others were not depending on the collective position and perspective of the committee. In some cases, committees agreed to consolidate recommendations about an issue into one recommendation (rather than two from two different committees), while in others committees preferred to keep individual committee articulations of the issue and the recommendations to address it.

Relationship between committees and the larger Task Force

In keeping with the unique model of the ARIE TF being in fact both singular and comprehensive on the one hand, and a collection of six individual task forces on the other, the committees had considerable autonomy, even as they contributed their recommendations to the whole. Each committee independently designed their process of work, determined the number and schedule of meetings, identified issues to address, developed a method of deliberation, and developed and wrote up their recommendations. The full ARIE TF operated with the strong recognition and acknowledgement that each committee was composed of members best suited to address the issues within their purview (i.e., that members personified the requisite expertise, identity and work/study and lived experience), and committees were encouraged to work independently and autonomously. In that sense, members of one committee did not scrutinize the work generated by other committees. In the instances where there were overlaps of issues and hence recommendations, some items were

made to stand in recommendations from more than one committee (as a form of reiteration/emphasis), and in other cases, items were later blended into a single recommendation from one or another committee. All of this does not mean the committees were in the dark about other committees' work. Since each ARIE TF member was a member of two committees, there was general cross-committee knowledge, and this knowledge informed committee work. Furthermore, the committee chairs had the opportunity to discuss some specific recommendations with one another and share those deliberations with their committees.

Process of meetings and deliberations

Members of the ARIE TF maintained that it was important to comment on how their work on the Task Force impacted them as individuals. Hence, this section of report addresses the following: 1) process of meetings; 2) orientation and the experiential; 3) the experiential – personal/professional; and 4) the impact of being a member of the ARIE TF on their health and well-being.

Process of meetings

All meetings of the ARIE TF began with a land acknowledgement of the traditional, ancestral and unceded territories of the Musqueam, Squamish, Tsleil-Waututh, and Coast Salish peoples, and the Syilx Okanagan Nation (Okanagan). At the inaugural meeting with the entire ARIE TF membership, Elder Larry Grant from the Musqueam Nation and Elder Wilfred Barnes from the Syilx Okanagan Nation opened the meeting with prayers to help the ARIE TF to do the work in a good way.

The ARIE TF Co-Chairs alternated chairing Task Force meetings. Several orientation meetings with the entire ARIE TF membership were held to explain the process of working together in committees, across committees and as the whole Task Force. All seven chairs of the six committees (the Students Committee had two co-chairs, one undergraduate and one graduate) were given the first orientation to familiarize them with their role, duties and the resources they could access to guide their respective committees in developing recommendations.

Orientation and the experiential

The ARIE Task Force Co-Chairs held an orientation meeting with all Task Force members to welcome everyone and to set the table for the work ahead by orienting everyone to a Community Agreement (rather than a more typical Terms of Reference; see Appendix A for details). This was followed by a brief presentation of the structure of the ARIE TF via the six committees and their purpose/focus within the broader ARIE TF. To set the stage for the work ahead, Task Force members were told that this Task Force was not on a fact-finding mission as the facts had already been collected through the resources provided from the President's Office and as was approved by the ARIE TF's Coordinating Committee. The purpose of the ARIE TF was to have members with lived experience of working, studying and being at both UBC campuses bring forward their collective experiences and perspectives to develop recommendations through dialogue and by consulting the resources put forward through the committee chairs. The ARIE TF was also informed about the types of resources available to them through their committee chairs, who were tasked to consult the materials and forward them to their respective committees for discussion to inform their development of the recommendations. The ARIE TF members were also informed of the limits of their work due to the limited time frame for completing the work and due to the emotional nature of thinking about and discussing experiences of discrimination at UBC from their individual social location, and as a sub-collective of the larger collective. The members of the ARIE TF committees were not there to represent

others but to represent themselves as individuals of the UBC community with shared, collective experience that could inform the storytelling of race, racism, intersectional discrimination and oppression experienced at UBC. The purpose of sharing experiences, words, ideas, storytelling and humour from the individual to the collective was to build community for the work ahead.

Personal, professional and ethnoracial identity experience

Even more important than the material as a source for identifying and elaborating issues and developing recommendations was experience. The primary source of issues and recommendations was the combination of institutional knowledge and professional experience as well as the personal, intersectional ethnoracial knowledge and experience of race and racism at UBC and beyond. For example, student members had first-hand knowledge of the experiences and perspectives of UBC students at the graduate and undergraduate levels and on the two campuses, and they drew on their own experiences and knowledge of student lives—and their own and other students' perspectives—in identifying issues and coming up with recommendations. The Indigenous Committee members had lived experience and direct personal and professional knowledge about what it means to be Indigenous at UBC and in the community; they drew on that knowledge and theirs and other Indigenous students, faculty and staff

perspectives to identify issues and make recommendations. It should be noted that discussions at both ARIE TF meetings and, especially, committee meetings, drew heavily on the experiential, with some discussions including emotionally wrenching testimony about incidents of racism, chilling classroom and hostile work atmospheres, personal and professional marginalization and erasure. Sometimes discussions got heated as different views were put forward. At other times, stories begat similar stories and such intersections made for individual-to-individual empathy and for overall ARIE TF solidarity. There was despondence that the institution would never change substantially and that ARIE TF work was merely busy work for IBPOC; on the other hand, there was fervent hope that UBC could and would change substantially and address race and racism issues and that ARIE TF work would be a substantial contribution to that change. In short, ARIE TF work was intensive hard work and heart work.

The impact on members' well-being

The ARIE TF framework for doing the work also involved prioritizing the well-being of Task Force members to the greatest extent possible through a trauma-aware and trauma-informed approach. The Co-Chairs acknowledged at the outset that doing this work would involve emotional labour, even when the members volunteered to take on this work. The chairs of the committees were also informed of the supports available for individuals to do their work, including emotional supports and access to services to

process experiences that were emotionally triggering for them. During the course of the work produced by the members of ARIE TF there were events that were local, national and international that affected everyone differently, in addition to the emotional experiences that individuals went through and in the collective processing of incidents that occurred in the course of working and studying at UBC. Many of these events that had happened in the “past” continued to affect the present; these incidents had a psychological and emotional toll on members who courageously shared and discussed them in respective committees and across the ARIE TF. Sharing circles within committees created challenging, rewarding and comforting spaces for sharing common experiences that were validated and acknowledged by others. Members felt heard and seen. Many members built new relationships with others during the time of their work in the ARIE TF or experienced solidarity on common issues that appear in the recommendations. There were critical events during the time of the ARIE TF that accentuated the importance and significance of the Task Force’s work, including the multiple murders referred to as the “spa murders” in Georgia, Atlanta, on March 16, 2021, just as the Task Force was beginning its work. Throughout May 2021, a coroner’s inquiry into the death of Joyce Echaquan took place in Montreal and made news as testimonies emerged surrounding the circumstances of her death. On May 27, 2021, the ARIE TF and many people and institutions across this country learned of the first of many recoveries of unmarked graves on the grounds of Indian Residential Schools. The first report was of the 215 unmarked graves of Indigenous children found at the former Kamloops Indian Residential School in Tk’emlúps te Secwépemc First Nation (CBC, May 27, 2021). Shortly after, reports of recovery of unmarked graves across various provinces followed—with more reports continuing to this day. On June 6, 2021, the news of the murder of a Muslim family of five by a truck deliberately driven to run them down

by a White male in London, Ontario, added to the sorrow that members on the Task Force felt as the communities of Indigenous, Black and racialized people took in the various news over the months of our work together. On June 25, 2021, the trial of Derek Chauvin for the murder and death of George Floyd in 2020 resulted in the finding that Chauvin was guilty and sentenced to prison for 22.5 years.

In between these and other events are the daily lived experiences of the ARIE TF members who experience racism, intersectional discrimination and acts of hate on the grounds and virtual spaces of UBC. It is no wonder that the process of developing recommendations was heavy work for all of the committee members: the emotional labour to be seen as “okay” as students, faculty and staff at UBC takes work. It is also the reason why the recommendations are as full and in-depth as possible because they emerge from the lived experience of the ARIE TF members who have institutional memory and institutional knowledge of how and where systems both work well and do not work in addressing issues of racism, White supremacy and exclusion at UBC. These recommendations contain heart, grit and truth to help others recognize racism in its various forms, understand how racism manifests at all levels, and define the interventions needed to make appropriate, corrective change at both UBC campuses.

The chairs began working with their respective committees by holding meetings to discuss ways of being and to set the ground rules for doing the work together as the members of the respective committees saw fit, including their ways of communicating, ways of being and ways of supporting each other.

Recommendations

EXECUTIVE SUMMARY

List of recommendations

The following section contains the entire set of recommendations put forward to date by the constituent committees of the UBC President's Task Force on Anti-Racism and Inclusive Excellence.

The following recommendations were submitted to President Santa Ono in five sets by Handel Wright, the Senior Advisor to the President and Co-Chair of ARIE TF: Set 1, submitted on April 28, containing five recommendations; Set 2, submitted on May 21, containing 10 recommendations; Set 3, submitted on July 21, containing 22 recommendations; Set 4, submitted on August 21, containing 14 recommendations; and Set 5, submitted on October 20, containing three recommendations.

The recommendations were discussed with the President and subsequently forwarded to the two executive leads and then to the Anti-Racism and Inclusive Excellence Task Force Coordinating Committee.

UBC context

The University of British Columbia is one of Canada's leading post-secondary institutions. Collectively, between its Vancouver and Okanagan campuses, the university welcomes 68,498 students from Canada and abroad. UBC is a multicultural, multiracial and multilinguistic institution that prides itself on academic excellence, innovative research and service commitments both to Vancouver, the Okanagan and to other parts of the province. From a research perspective, UBC possesses a stellar reputation for both the magnitude and the quality of its research endeavours.

However, similar to several post-secondary institutions in Canada, UBC has not been immune to the scourge of racism. This is one factor that led to the creation of the ARIE TF.

Listed below are two examples of blatant racism that have occurred at UBC, showing how Black bodies are not only assumed to be bodies that do not belong on campus but are thought to be potentially criminal:

Example 1:

Graduate student Savoy Williams was denied entry to his department building by UBC security personnel who did not believe he was a student, even when he produced his student ID and a letter from his supervisor granting him access to her office, and even following the intervention of a member of the cleaning staff who assured the UBC security officer that she knew Williams and could vouch he was a student. Williams maintained that this incident was not isolated, that he had been racially profiled by campus security on several occasions and that racism marred his time at UBC. As he remarked, "Since arriving at UBC, I have faced continued racism. I am scared for my safety and well-being. I need the perpetrators to be held accountable at all levels. I have had enough — this isn't the first time this has happened at UBC."

Example 2:

Another incident at UBC in 2019 garnered national attention. Shelby McPhee, a Black Bahamian and recent master's graduate student from Acadia University in Nova Scotia maintained that while attending the annual Congress for the Federation for the Humanities and Social Sciences he was singled out of a crowd, photographed, asked to produce identification and accused of stealing a computer by two White conference attendees. For these two White academics (who were delegates themselves from another university) McPhee as a young Black man did not fit their profile of someone who belonged at an academic conference and as the only Black person in the crowd, apparently did fit the profile of someone who would steal a computer.

As evidenced through the six committee report summaries and the 50-plus recommendations, racism at UBC expresses itself in a variety of ways. It can be quite explicit and dramatic (as in the two examples above) or it can be quite subtle and difficult to identify (except in its effects). Either way, ARIE TF members hold, racism is pervasive. Whether in its blatant form or its more pervasively subtle forms, it is important to stress that racism negatively impacts the health and well-being of those who are recipients of such oppressive behaviour.

In the following section, the work and subsequent recommendations of each of the six committees is provided. It is important to note that collectively, the reports capture the magnitude and depth of racism that exists at UBC. As well, each of the committee reports describes how racism is manifested and impacts its specific constituents.

Set 1 April 28, 2021:

1. **POC Recommendation:**
Implement and sustain anti-racism training and education
2. **Faculty Recommendation:**
Increase recruitment and retention of IBPOC faculty
3. **Blackness Recommendation:**
Foster belonging for Black students, staff and faculty at UBC
4. **Blackness Recommendation:**
Implement the proposal of a holistic program from UBC Black Law Students' Association, Allard School of Law
5. **Staff Recommendation:**
Create pathways for IBPOC success within the talent pipeline: Recruitment, hiring, performance, succession planning, retention

Set 2 May 21, 2021:

6. **Staff Recommendation:**
Enhance sense of belonging for IBPOC through expanded community-building and networking opportunities at UBC Vancouver and UBC Okanagan
7. **Indigenous Recommendation:**
Hiring: Anti-Indigenous racism, recruitment, resources and support, and retention of Indigenous faculty

8. **Staff Recommendation:**
Develop and establish mechanisms of accountability through race-based data and reporting
9. **Staff Recommendation:**
Increase expertise and capacity to adequately address human rights issues with respect to discrimination based on race, colour, ethnicity and place of origin at UBC
10. **Blackness Recommendation:**
Establish an effective process for receiving and handling Black race-based complaints
11. **Blackness Recommendation:**
Improve Black student mental health and wellness
12. **Blackness Recommendation:**
Establish Black studies and elevate Blackness in the academy
13. **Blackness Recommendation:**
Develop a comprehensive Blackness Strategic Plan
14. **Blackness Recommendation:**
Transform recruitment and retention of Black staff and faculty at UBC
15. **Blackness Recommendation:**
Addressing workload and lack of support for Black staff and faculty
22. **Blackness Recommendation:**
Addressing anti-Black racism and systemic discrimination in UBC Medicine
23. **Staff Recommendation:**
Expanding staff rights and ownership of information, innovation, intellectual property and data
24. **Staff Recommendation:**
Developing organizational anti-racism practice-centred education for leadership
25. **Staff Recommendation:**
Establish a culture of anti-racism and inclusivity on both UBC campuses
26. **ARIE Intersectional Recommendation:**
Support for establishment of a UBC Task Force on Disability (one fully inclusive of Indigenous, Black and People of Colour)
27. **Indigenous Recommendation:**
Decolonizing and Indigenizing research: Relationships between Indigenous and non-Indigenous faculty, students, staff and communities
28. **Indigenous Recommendation:**
Faculty Indigenous liaisons
29. **Indigenous Recommendation:**
Centre Indigenous anti-racism praxis to recruit, protect, support and retain Indigenous graduate students

Set 3 July 21, 2021:

16. **Faculty Recommendation:**
Enhance anti-racism and inclusive excellence in leadership
17. **Faculty Recommendation:**
Increase educational opportunities on anti-racism for all faculty members and administrators
18. **Faculty Recommendation:**
Remove barriers to IBPOC faculty members' career progression and enhance their access to research, funding, wage equity and awards opportunities
19. **Faculty Recommendation:**
Racial justice commitment for change
20. **Faculty Recommendation:**
Establishment of the UBC Anti-Racism Living Library, an ecosystem of anti-racism resources
21. **Faculty Recommendation:**
Data collection and governance for faculty, staff, PDF/graduate and undergraduate students
30. **Indigenous Recommendation:**
Protecting Indigenous Peoples' representations by enacting systems-wide anti-genocide anti-racism practices and Indigenous rights implementation at UBC
31. **ARIE Intersectional Recommendation:**
Anti-Racism and Inclusive Excellence Office at UBC - (ARIEO)
32. **Faculty Recommendation:**
Retain IBPOC faculty members
33. **POC Recommendation:**
Improvements in the system for handling complaints involving IBPOC
34. **POC Recommendation:**
Improving IBPOC women's employment experiences and outcomes across UBC
35. **POC Recommendation:**
Anti-racist and inclusive communication

- 36. **POC Recommendation:**
Anti-racist recruitment and retention policies for UBC undergraduate and graduate students
- 37. **POC Recommendation:**
Meaningful and effective corrections to workload inequity

Set 4 August 21, 2021:

- 38. **ARIE Intersectional Recommendation:**
Recognize linguistic difference as intersecting with anti-racism
- 39. **Students Recommendation:**
Improving and refining the learning experience of IBPOC students
- 40. **Students Recommendation:**
Training concerning anti-racism and retention of teaching faculty
- 41. **Students Recommendation:**
Creating and curating diverse spaces on both campuses
- 42. **Students Recommendation:**
Improving COVID-19 pandemic support and response
- 43. **Students Recommendation:**
Increase peer-learning and academic support for IBPOC students
- 44. **Students Recommendation:**
Reduce long waiting times and increase counsellors and medical professionals
- 45. **Students Recommendation:**
Increase diversity within existing mental health support systems to reduce negative impact on IBPOC, queer and students with disabilities
- 46. **Students Recommendation:**
Address the lack of diversity in academia at UBC
- 47. **Students Recommendation:**
Address the lack of diversity in prospective students at UBC
- 48. **ARIE Intersectional Recommendation:**
2SLGBTQ+ Representation and the importance of race and intersectionality

- 49. **ARIE Intersectional Recommendation:**
Acknowledging and addressing anti-Asian racism at UBC
- 50. **ARIE Intersectional Recommendation:**
Respond to the crisis of Islamophobia: Addressing Muslim representation at the intersection of religious intolerance, xenophobia, racism and sexism
- 51. **ARIE Intersectional Recommendation:**
Increase representation of the Latina/o/x community at UBC

Set 5 October 20, 2021:

- 52. **Indigenous Recommendation:**
The power of one: UBC to make the fundamental paradigm shift to address racism and inclusion of Indigenous Peoples
- 53. **Indigenous Recommendation:**
Maistoo'awaastan: AAWOWKKII @ University of British Columbia
- 54. **Indigenous Recommendation:**
Student inclusivity and access support

Note to the reader: Each committee section's recommendations have the numbers assigned to according to the order in which they were submitted described above by sets and by dates. Therefore, the numbers assigned to the recommendations within each committee do not appear in chronological order, rather they reference this list above.

Six Committee Reports on Racism at UBC and Their Anti-Racism Recommendations

The efforts of the six constituent ARIE TF committees—namely the Indigenous Committee, Blackness Committee, People of Colour Committee, Staff Committee, Students Committee and Faculty Committee—resulted in the completion of six individual reports that capture most of the ARIE TF recommendations.

These reports constitute the heart of the ARIE TF deliberations. As the summary reports were being developed by the individual committees, they were reviewed by the Task Force Co-Chairs who provided constructive feedback to each committee. As the specific recommendations were being developed, they were passed on to the two Co-Chairs for their assessment.

Each individual report details the composition of the respective committee and how they organized themselves to tackle their mandate. As well, each report describes their process, including the creation and presentation of their recommendations. Collectively, these recommendations, a total of 54, are designed to address race—and the racism that prevails—at UBC. The total number of recommendations is a solid indication of the depth and magnitude of racism that exists on both the Vancouver and Okanagan campuses. As well, the recommendations clearly reveal the magnitude of the work that is required to address racism and promote exclusive excellence at the institution.

In relation to the individual reports, they provide concrete and tangible recommendations directly related to the mandate and constituency associated with each committee. Hence, these individual summaries represent an assessment of the actions required to address anti-racism in each specific area.

Below are some of the most pressing recommendations put forth by the committees:

1. Key recommendations from the Indigenous Committee include:

- a. Hiring: Anti-Indigenous racism, recruitment, resources and support, and retention of Indigenous faculty
- b. Decolonizing Indigenizing research: Relationships between Indigenous and non-Indigenous faculty, students, staff and communities
- c. The Power of ONE: UBC to make the fundamental paradigm shift to address racism

2. Key recommendations from the Blackness Committee include:

- a. The need to foster a sense of belonging for Black students, staff and faculty at UBC
- b. Development of Black race-based complaint system
- c. Recruitment and retention of Black staff and faculty. Two recommendations of note presented by the Committee include the following: 1) proposal of a holistic program from UBC Black law students; and 2) the need to address anti-Black racism and systemic discrimination at the Faculty of Medicine.

3. Key recommendations from the POC Committee include:

- a. The need for sustained anti-racism training and education
- b. Developing a system for handling complaints
- c. Meaningful and effective corrections to deal with workload inequity

4. Key recommendations from the Staff Committee include:

- a. Create pathways for IBPOC success within the talent pipeline, recruitment, hiring, performance, succession planning and retention
- b. Enhance a sense of belonging for IBPOC through expanded community-building and networking opportunities at UBC Vancouver and UBC Okanagan
- c. Developing organizational anti-racism practice centred education for leadership

5. Key recommendations from the Students Committee include:

- a. Training concerning anti-racism and the retention of faculty
- b. Creating and curating diverse spaces on both campuses
- c. Lack of diversity in academia at UBC

6. Finally, the following recommendations are representative of the action plan put forth by the Faculty Committee:

- a. Retain IBPOC faculty members
- b. Remove barriers to IBPOC faculty members' career progression and enhance their access to research, funding, wage equity and awards
- c. Enhance anti-racism and inclusive excellence in leadership

In reviewing the recommendations, a number of themes prevail. First, there is a need for anti-racist education for all individuals at UBC, including senior administration. Second, there is the need to both recruit and retain IBPOC faculty members and staff. Another consistent theme centred on developing a system for handling complaints involving IBPOC faculty members, staff and students. Yet another theme is the need to establish and routinize anti-racism as academic, intellectual and activist work at UBC, including through an office and a living library.

The well-being and sense of belonging of IBPOC members of the community featured prominently in the recommendations. Finally, action is required to address workload inequities experienced by IBPOC faculty members and staff.



People of Colour (POC) Committee Report

Prepared by Chair Dixon Sookraj

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EQUITY DESERVING
RACIALIZED GROUPS

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Introduction

Aims

The People of Colour (POC) Committee of the Anti-Racist and Inclusive Excellence (ARIE) Task Force sought to identify racism, exclusion and related issues specific to POC at UBC and develop appropriate recommendations to address them.

Membership

The Committee consisted of 17 members. Six members, including one from the Okanagan campus, were faculty. Seven, including two from the Okanagan Campus, held staff positions. The remaining committee seats were occupied by students, with one from the Okanagan Campus. We were fortunate to have committee members with lived experiences as POC within UBC and institutional and other forms of knowledge highly relevant to the work of the committee. Members held diverse positions at UBC. The student members were in doctoral, master's and baccalaureate degree programs, and faculty members held positions of Associate Dean, Professor and Associate Professor. The staff members served in diverse academic and non-academic programs and services, including EDI, communications, international student services, academic integrity and workplace learning. Committee deliberations and recommendations were informed by the members' extensive direct experiences, education and institutional knowledge. Many, including faculty and student-facing staff, were also well positioned to observe the experiences of other POC within UBC. Moreover, members also drew on other information such as the President's Listening Sessions, EDI initiatives undertaken within their Faculties and units, and their knowledge of anti-racism initiatives undertaken within other institutions.

Committee process

The committee relied on an inclusive, participatory approach to decision-making. Even when issues identified were specific to individual subgroups (i.e., students, faculty or staff), all members had opportunities to participate and contribute to the deliberations and recommendations. We held nine weekly meetings via Zoom between March and May 2021.

The first two meetings focused on identifying issues affecting POC. Each subgroup (students, faculty and staff) had designated time to present issues and concerns specific to the group. The chair organized meeting notes into themes, each accompanied by contextual information and preliminary recommendations. The document produced was housed on a shared drive with assistance from staff in the President's Office. Subsequent meetings focused on the elaboration of the issues identified, contexts and recommendations. Each of these meetings focused on one or two core issues. Breakout groups served to engage the members more fully in some discussions. Paid POC students took the meeting notes used to update the document. Individual members also added questions, comments, suggestions and refinements to the shared document throughout the process. Given the limited time, some issues received more discussions than others. However, all participants were able to add their ideas to the shared document.

We sought to produce recommendations that are inclusive of the voices of all committee members, as well as points previously raised in the President's Listening Sessions with equity-seeking groups. Meeting attendance was a challenge, especially for the students. Weekly meeting days were adjusted to accommodate students, but, unfortunately, none was suitable for all student members. The shared document helped to keep them informed and facilitate their engagement in developing the recommendations. As mentioned above, we initially created space for each subgroup (students, faculty and staff) to articulate issues it faced, unencumbered by perceived power differentials among students, faculty and staff. The Chair also reminded members that the recommendations produced would represent the Committee as a whole, emphasizing the importance of including all voices and ensuring that we were all in agreement with the issues and recommendations put forward. In addition, the Committee used a messaging service to facilitate team communication beyond the formal meetings. Messaging helped keep members engaged; it also fostered relationship-building among committee members.

Committee members identified several discrimination issues experienced by POC at UBC; however, we narrowed our focus to the six critical areas summarized below. For each, we provide detailed descriptions along with contextual information and recommendations for action. Due to a tight timeline and insufficient knowledge among members in a few areas, the Committee did not produce recommendations to

address some identified issues, including racism in campus policing; racism experienced by POC in post-doctoral positions, including international post-docs; and the absence of commitment to anti-racism, human rights and social justice in UBC's core values.

Summary of Key Themes and Recommendations

THEME #1: Sustained anti-racist training and education

The Committee identified several areas in which POC experience exclusion and racism. POC students indicated that their voices are frequently silenced in the classroom, and their grades suffer when they present diverse perspectives in assignments. They routinely face discrimination, including microaggressions, in classrooms and other university spaces, and their concerns are frequently invalidated. A sense of safety is lacking, both in and out of the classroom. Graduate students, including international teaching assistants and research assistants, bear the additional burden of exploitation through their work arrangements. Likewise, discrimination is an ongoing concern for POC faculty and staff. It permeates most aspects of their work lives, including hiring, tenure and promotion, workload assignments, and treatment in complaint processes.

Many of these problems could be identified, legitimated and ameliorated if UBC had comprehensive anti-racism education programs in place.

The POC Committee therefore recommends comprehensive, ongoing anti-racist and inclusive excellence training and education for all members of the UBC community, including senior administrators, recognizing that these initiatives would be necessary but not sufficient to address systemic racism. It acknowledges the extensive EDI training and education provided throughout the institution, but notes several limitations, including inadequacy, lack of consistency, ineffectiveness and, in particular, lack of emphasis on and indeed questionable relevance to addressing issues of race and racism.

The POC Committee provides several suggestions to facilitate implementation of the recommendations, including ideas for delivery strategies and core contents. It emphasizes that education should be meaningful to participants: it should provide them with specific knowledge and skills to recognize discrimination and take appropriate action. It recommends that POC receive additional information about their rights and available resources and supports to take necessary actions. In addition, the Committee recommends that the university create safe spaces for POC to establish community and support each other along with learning communities for all members of the larger UBC community to pursue their own learning needs concerning racism. See details in Task Force Recommendation #1.

THEME #2: Improvements in the system for handling complaints involving POC

The POC Committee asserts that the UBC system for reporting and handling complaints is fundamentally flawed. Regardless of whether POC file complaints or are on the receiving end of complaints filed against them, the system disadvantages POC, perpetuating the racial injustice they experience. Complaints of racism are regularly dismissed or diminished to the status of interpersonal conflicts. When addressed, the complaint process is often lengthy, and POC complainants endure demonization; they are treated as the perpetrators during and after the process. It is not uncommon for POC's accounts of events to be treated as less trustworthy than those of their White counterparts, and they experience retaliation. They do not experience the complaints process as safe, whether processed through Human Resources or within individual units across the campuses.

The Committee identified several problems with UBC's system for handling complaints involving POC. There is a notable absence of anti-racist lenses among people responsible for managing complaints at all levels, including Human Resources. UBC does not have any office or unit dedicated explicitly to addressing race-based discrimination, and there is no human rights office. The roles and responsibilities of the Investigations Office and the Equity & Inclusion Office and the relationship between these units remain ambiguous. The Committee expressed concerns about the limited capacity of these units to handle the growing numbers of human rights complaints. It noted

that UBC's 2014 Statement on Respectful Environments document is often used to silence and discipline POC. In addition, the university's emphasis on protecting confidentiality in the complaints process usually occurs at the expense of transparency and accountability.

The POC Committee recommends significant reforms to the complaint system and processes. It provided several recommendations, and the first five apply to the Investigation Office and the Equity & Inclusion Office. First, racialized and independent investigators competent in critical race analysis would investigate all race-related complaints at UBC (See #2.1.1 in TF Recommendation #33). Second, the number of human rights advisors with expertise in handling race-based complaints would increase (see #2.1.2). Third, coordination between the Investigation Office's staff and the human rights advisors (within the Equity & Inclusion Office) would be improved to better address complaints concerning POC (see #2.1.3). Fourth, the reporting structure would be changed so that the Investigations Office staff and human rights advisors report to the same supervisors (see #2.1.4). Fifth, POC involved in the complaint process would have access to advocates (see #2.1.5).

Three recommendations focused on Human Resources departments or units. First, POC, regardless of whether they are complainants, respondents or witnesses in the complaints process, would have access to

advocates and to affinity-based, culturally appropriate counsellors and related support services throughout the process (see #2.2.1). Second, all units handling complaints involving POC, including faculty associations, unions or unit heads, would engage human rights advisors and investigators with critical race knowledge and expertise in addressing race and racism-related issues to help resolve the issues at hand (see # 2.2.2). Finally, alternative conflict resolution approaches, including restorative justice, would be included in the repertoire of strategies to address POC conflicts (see #2.2.3).

The POC Committee provided four recommendations for addressing informal complaints. Safe, accessible spaces would be provided to the parties involved, and skilled facilitators would facilitate using an anti-racist lens. (see #2.3.1). UBC would widely publicize the availability of advocates for POC (see #2.3.2). Those responsible for addressing complaints would encourage any POC involved to use the informal service, when appropriate, and inform the POC of the availability of advocates (see #2.3.3). Finally, those responsible would consult with the appropriate human rights advisors (see #2.3.4).

The remaining Committee recommendations focus on UBC's policies and procedures. The university would commission an external review of its complaint systems (see #2.4.1) and update its policy, SC7, to reflect these changes (see #2.4.1) See details in Task Force Recommendation #33.



THEME # 3: Improving IBPOC women's employment experiences and outcomes across UBC

While UBC has equity policies that are supposed to benefit several equity-seeking groups, the POC Committee asserts that White women have benefitted the most and most constantly from these policies at the expense of other groups, including especially POC women. These policies have neglected to consider intersectionality in their assessments and their provisions for redressing the inequities.

For instance, UBC's hiring and promotion policies privilege White women and men, regardless of ethnicity,

especially for senior professional and leadership positions. Racialized women are excluded from middle and upper management positions. These disadvantages augment the experiences of discrimination and exclusion noted in the other recommendations of the Committee. The Committee presents several recommendations for creating a more inclusive environment for POC women.

First, the university would apply transparency and accountability measures to all critical activities, including recruitment, hiring and promotion (see the first bullet in Task Force Recommendation #34). Second, UBC would establish explicit targets for hiring IBPOC women, increasing their representation in leadership roles, along with explicit promotion and retention strategies (see the second and fourth bullets).

Third, evidence of commitment to both EDI and anti-racism would become a standard requirement in hiring, performance evaluations, and promotion and tenure. In addition, those who excel in taking actions against racism would be recognized (see the third bullet). Fourth, UBC would develop a sponsorship model that supports the advancement of POC women and eliminates issues of the “glass escalator,” through which less qualified White candidates are favoured for promotion over qualified POC candidates (see the fourth bullet).

Finally, the university would establish and fund a leadership incubator for IBPOC women in faculty and staff positions. The incubator would facilitate sponsorship relationships to help IBPOC women advance their careers at the university (see the fifth bullet); it would provide professional development

opportunities and create spaces for POC women to connect, network, co-learn and offer each other mutual support. Ultimately, the incubator would help ensure that IBPOC women advance at the same rate as other groups (White women, White men, IBPOC men) and receive equitable salaries and benefits (see the sixth bullet). See details in Task Force Recommendation #34.

THEME #4: Anti-racist and inclusive communications

Despite UBC’s efforts to be more inclusive, the absence of clear expertise at the intersection of anti-racism and communications, coupled with the lack of anti-racism training, leaves communications professionals at the university in the uncomfortable position of having to do this difficult work without the right tools, often under the pressure of tight deadlines.

The university lacks a centralized communications office, and existing communications units are decentralized and siloed. Anti-racism lenses are seldom used to inform the content planning and production stages of communication, in part because of the low representation of POC communicators.

The results are campaigns and responses that lack a strong, unified voice and do not effectively demonstrate allyship with equity-deserving groups. Attention is constantly shifting from one IBPOC

group to another depending on whose issues are most salient at any moment, rather than an understanding of the full scope of racism. In doing so, UBC perpetuates a hierarchy of oppression, whereby one group’s oppression appears as more deserving than another’s.

The POC Committee’s recommendations aim to support a coordinated, cohesive narrative concerning anti-racism and inclusive excellence. First, the university would create a full-time, permanent position for an anti-racism communications lead/specialist who would be housed within the President’s Office. This individual would serve as a resource for UBC units working on communications deliverables, campaigns and projects relating to anti-racism and inclusive excellence (see all bullets). Second, an ARIE crisis communications group consisting of faculty, staff and students with proven expertise and/or lived experience would be established. The group would meet and deliberate in moments of crisis to ensure institutional communications are aligned. Third, the university would hire, promote and empower IBPOC communications staff for leadership and executive roles across units. Fourth, all communications staff would undergo Critical Race Theory/anti-racism training and education. Fifth, the traditional communications model (which is often top-down, linear and unidirectional) would be replaced by one that is collaborative and dynamic. Finally, communications staff would work closely with the executive leaders of their units, whose portfolios cover EDI and anti-racism, to support, monitor, inform and review all communications before they are released. Suggestions for implementation follow the recommendations. See details in Task Force Recommendation #35.

THEME #5: Anti-racist recruitment and retention policies for UBC undergraduate and graduate students

IBPOC students face several barriers to their education. Many live in poverty and are disproportionately affected by the high cost of their education and student debt. They often experience discrimination, compounded by inadequate culturally appropriate supports and other resources to help them succeed. University spaces are dominated by White culture, leaving them feeling excluded and unwelcomed. Anti-racist and Critical Race Theory lenses do not adequately inform the university's retention initiatives. Moreover, the university does not have a comprehensive system to track the progress of racialized students.

The POC Committee presents several recommendations spanning critical points in the POC student's trajectory, including recruitment and marketing, application and admission, financial support, orientation and onboarding, co-curricula experiences, retention and alumni engagement. A few highlights follow:

- All relevant policies and procedures would be reviewed and updated using anti-racist and inclusive excellence lenses.
- Student-facing staff, faculty and administrators, including readers of admissions profiles, advisors and graduate student supervisors, would obtain and maintain anti-racist, anti-oppressive and intercultural fluencies.
- The numbers of POC staff and administrators in these positions would also increase.
- The amount of financial support, including need-based scholarships, would be increased. These supports would specifically target POC students, complementing those already in place for Black and Indigenous students.

The Committee recommends several additional initiatives to promote the equity, inclusion and retention of POC students. They include the following: changes to student orientation to help students acquire a sense of belonging; increased access to co-curricular and extra-curricular activities (such as research, co-ops and international exchanges);

and specialized academic support, including tutoring and mentorship opportunities within their respective disciplines. Finally, the Committee recommends implementing a tracking system to collect POC student data throughout their trajectory, from admission to post-graduation. The latter would aid in keeping POC alumni engaged and provide them with viable opportunities to update their knowledge and skills, including developing tools and anti-racism strategies that they can implement in their respective workplaces and communities. See details in Task Force Recommendation #36.

ISSUE #6: Meaningful and effective corrections to workload inequity

Relative to their White counterparts, POC faculty report shouldering heavy workloads, especially in their teaching assignments, which puts them at a disadvantage in pursuing their academic careers. This disadvantage is amplified by having less access to graduate supervisees and teaching assistants, and exclusion from critical faculty decisions. POC faculty are also more likely to be assigned new courses and teach larger classes than their White counterparts. Their White colleagues are supported and promoted through privileges, such as reduced teaching loads, protected research time, course buy-outs and special arrangements in employment contracts.

The adverse consequences for POC faculty include lower eligibility for merit and performance salary adjustment to reduced chances for obtaining tenure and promotion.

These workload inequities have resulted in unhealthy work environments characterized by conflicts and marginalization. POC faculty have limited recourse within UBC. As noted in Task Force Recommendation #33 above, they are disadvantaged in complaints processes. These experiences of discrimination and exclusion should not be surprising, given that UBC does not have a system to ensure transparency and accountability in academic administrators' decisions and actions. Issues, including discrimination in workload assignment and exclusion from faculty decisions, are readily concealed within the existing structure. See Task Force Recommendation #37 for details.

The Committee recommends improving UBC's workload equity standards and guidelines, with the changes informed by anti-racist and inclusive excellence lenses (see #1 in Task Force Recommendation #37). Equity policies and practices should not be restricted to gender equity, which benefits primarily White women, often at the expense of POC women. These policies and standards must incorporate explicit provisions for transparency and accountability in workload assignments and performance assessments (see #2 and #3). We acknowledge that other ARIE Task Force committees have complementary recommendations detailing specific actions UBC could take to resolve these workload inequities. See details in Task Force Recommendation #37.

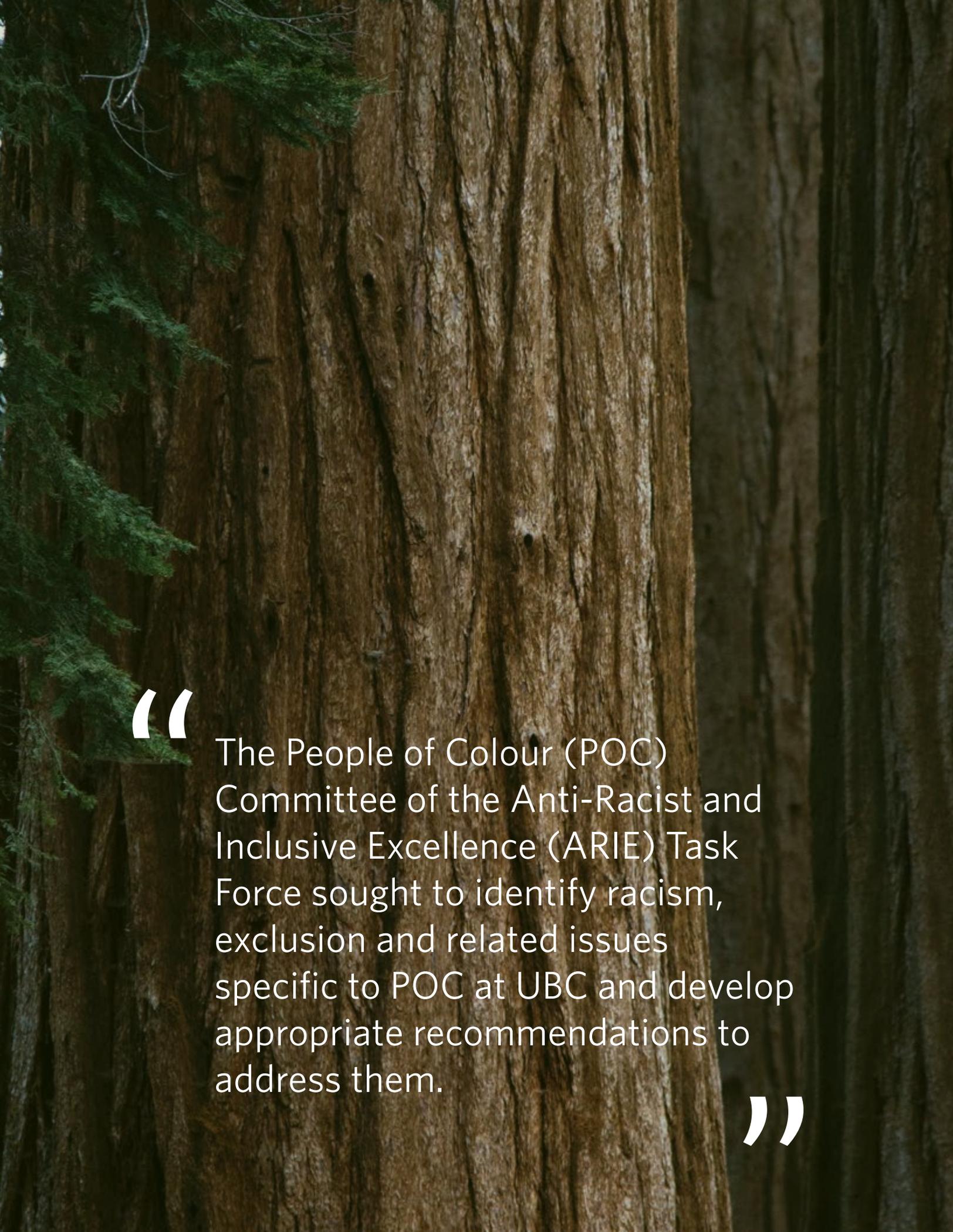
Moving Forward

The POC Committee members await the implementation of the recommendations with a mixture of anticipation and ambivalence.

On the one hand, we fervently believe that these recommendations will move UBC a long way towards correcting systemic injustices and achieving inclusive excellence.

On the other, we appreciate the many potential hurdles to implementation. The requisite changes could potentially threaten the long-established, White-dominated power structure and create other challenges associated with human resources, infrastructural changes, time and cost. However, embarking on this journey is a worthy endeavour. Ending systemic racism and creating an environment of inclusive excellence would signify a monumental shift in the culture and climate of UBC. If successful, it will place UBC in the enviable position of a global leader in addressing these troubling issues that permeate much of society. The journey may be long and arduous, but the benefits would far outweigh the costs and inconveniences associated with change. UBC would be better prepared for the future since it would unleash the underutilized knowledge, wisdom and abilities of IBPOC. IBPOC with underdeveloped capacities would grow and thrive, contributing further to the university's mission, both locally and globally. Moreover, these changes would increase UBC's ability to attract the best IBPOC students, faculty, staff and administrators. In the long run, UBC would have increased capacity for innovation to address global issues such as climate change, conflicts, poverty, education and health.

As Committee Chair, I wish to thank the Committee members. I am thoroughly impressed with the dedication and professionalism they exhibited. I am sure the process would have been mentally, physically and emotionally daunting, having to recount experiences of racism. But I commend the members for demonstrating a sincere commitment to the greater good, one in which UBC is genuinely inclusive and thrives in inculcating excellence among all members. I also wish to convey our heartfelt gratitude to Wendy Luong and Alison Stuart-Crump for their enthusiasm and support throughout the process.



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The People of Colour (POC) Committee of the Anti-Racist and Inclusive Excellence (ARIE) Task Force sought to identify racism, exclusion and related issues specific to POC at UBC and develop appropriate recommendations to address them.

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POC Committee Recommendations

PEOPLE OF COLOUR COMMITTEE REPORT

Recommendation #1: Implement and sustain anti-racism training and education

Issue

There is a need for fully-funded, ongoing anti-racist training and education of all member of the UBC community.

Context

People of Colour (POC) experience race-based discrimination throughout UBC. POC students have identified several issues. For instance, they feel silenced when they express views that differ from those of their classmates and instructors; their grades are adversely affected when they use perspectives, such as anti-racist, in conducting a critical analysis of issues. When POC students raise concerns with professors, the onus is placed on them to educate others about issues affecting POC. Yet, their experiences are frequently invalidated. They face constant microaggression, which is often hard to prove.

A sense of safety is lacking in the classrooms and workspaces. Racist actions occurring in spaces within the margins (e.g., clubs, athletics, the Nest, AMS and places beyond UBC's jurisdiction) do not get addressed. IBPOC graduate students, including IBPOC international students, frequently experience exploitation and even lateral violence by faculty members. Supervisors expect them to do more work in contributing to research projects and writing than their White counterparts and to provide a lot of free labour. International students report that Canadian faculty and students hold negative assumptions about their competencies, based on preconceived notions about their countries of origin. They carry the burden of explaining historical and contemporary issues and problems in their home countries and frequently experience dismissive reactions to their concerns. Those who serve as TAs also experience discrimination, even from students, but with little or no recourse. Postdoctoral fellows, many of whom are IBPOC and international, are not represented in discussions around racism and UBC's anti-racism initiatives. While their needs may differ, the extent to which they are subject to discrimination and exploitation remains unclear.

POC faculty and staff also experience ongoing discrimination, as reflected in workload distribution, recognition of their contributions, promotion and tenure, treatment in the complaint process, and aggressive behaviour by staff and students towards POC.

UBC provides extensive equity, diversity and inclusion (EDI) training or education throughout the institution (e.g., Faculties, programs, departments, student societies and the Centre for Student Enrollment). However, the overall effectiveness of these initiatives is questionable. The delivery of EDI training remains fragmented and inconsistent. There is no way of knowing whether the training participants embrace the materials and apply their learning to their interactions with Indigenous, Black and People of Colour (IBPOC) or their decisions affecting the lives of IBPOC. Learners often see these experiences as abstract and irrelevant. Finally, the depth and adequacy of specifically anti-racism coverage in these EDI initiatives remain a mystery.

In sum, disparities exist between IBPOC and White community members. The deplorable treatment of IBPOC may not be apparent to our leaders, who hold overwhelmingly Eurocentric worldviews. However, they cannot continue in a university aspiring to achieve inclusive excellence. We recognize anti-racist training and education as necessary but not sufficient requirements for addressing systemic racism in the Institution

Recommendation

1. We recommend ongoing education/professional development for all faculty members and staff to improve their understanding of racism's nuances and its impact on IBPOC

and increase their knowledge and skills to prevent and combat racial discrimination. The training should also address issues of internalized oppression and its manifestation.

2. We also recommend training for IBPOC regarding their rights (e.g., under human rights laws, labour standards, etc.), available recourse when they experience discrimination and other resources and supports available to them. The training should also address issues of internalized oppression and its manifestation.

UBC could also provide space and resources for POC to establish communities, which will serve as safe spaces for members to get together, discuss issues and ideas, and provide mutual support.

The ultimate goal of this training/education will be to help create a cultural shift at UBC; it should produce behavioural changes and aspire to change the "hearts" of participants; that is, their attitudes, values and beliefs as needed to achieve inclusive excellence. The training should be meaningful to participants, addressing real situations they are likely to encounter in performing their respective roles. It should incorporate opportunities for self-reflection, helping participants understand their assumptions, biases and strategies for curbing microaggression and exclusionary actions. We identified several options for delivering the training:

1. A mandatory course on human rights and social justice for all students.
2. A comprehensive anti-racism training/education program across campuses, with a mandated core component for all faculty, staff, students and administrators. The addition of a decentralized component enabling each faculty, department, or program to provide

additional training/education tailored to meet their needs.

3. An anti-racism certificate, which students could take while completing their degrees. When added to their degrees, it will increase their marketability and prepare them to be better citizens. This certificate program should also be available to staff and faculty.

The training program's structure could be modularized, and some modules could cover the mandatory component for students, faculty and staff.

To complement the training/education, UBC could help establish learning communities across the institution. These communities would enable different groups to pursue their own anti-racism learning needs.

Finally, training for senior administrative members is needed to ensure that they are aware of racism and address racism in an inclusive, holistic manner. Anti-racism actions need to be ongoing rather than reacting to salient issues at the moment. They should not be based on the thinking that one group's oppression is more deserving of attention than another's.

Implementation

Establish a fully funded Anti-Racism and Inclusive Excellence Office (also see recommendations for issue # 3 below). Human rights and anti-racism experts (rather than UBC's Human Resources or the Equity & Inclusion Office) must deliver the training, and the outcomes and impacts ought to be measured. POC members interested could be supported in developing their capacity to co-facilitate and provide coordinated anti-racist training/education across the two campuses.

Considerations in developing and delivering the training/education:

- The training should consider that people are at different stages in their learning journeys (e.g., their knowledge of the racism POC experience, self-knowledge, personal values, biases and assumptions, and abilities to engage in anti-racist action). Thus, pre-training assessments would be essential to facilitate curriculum development.
- Training should be provided in safe spaces so that participants can talk about their mistakes and tell their stories authentically without feeling judged or having fears of repercussions.
- The trainers should use abstract terms (academic jargon) sparingly to avoid alienating participants. Moreover, the training should not centre Whiteness.
- Confusion surrounding the use of terms, such as IBPOC, could also be addressed in orientation sessions and anti-racism training.
- UBC should provide incentives for active participation in anti-racist training and education initiatives since few White colleagues see this as necessary. As stated below, additional mechanisms, including the need for a separate Anti-Racism and Inclusive Excellence Office, would help ensure accountability.

Strategies for reinforcing the learning may include adaptations used in the Vice-President Students' initiative concerning sexual consent. Signage across campus serves as constant reminders and helps community members reflect and check their understanding of sexual consent. Ongoing conversations within programs, departments, schools and faculties, coupled with ongoing learning events, could be encouraged.

Recommendation #33: Improvements in the system for handling complaints involving POC

Issue/Problem

Failure of the existing system to adequately address complaints by (and against) POC.

Context

The UBC system for reporting and managing complaints is severely flawed, leaving POC vulnerable. POC frequently contend with being treated as less trustworthy and their accounts of events less credible than their White counterparts. POCs' concerns are regularly dismissed. When POC experience victimization, they are frequently treated as perpetrators, while the real perpetrators can evade responsibility for their actions. When their complaints are not rejected, the complaint process can be painstakingly lengthy. POC reported waiting for several months without any communication about the status of their complaints often to reach untenable outcomes. The UBC complaint process lacks a layered and nuanced understanding, one informed by anti-racist and human rights lenses.

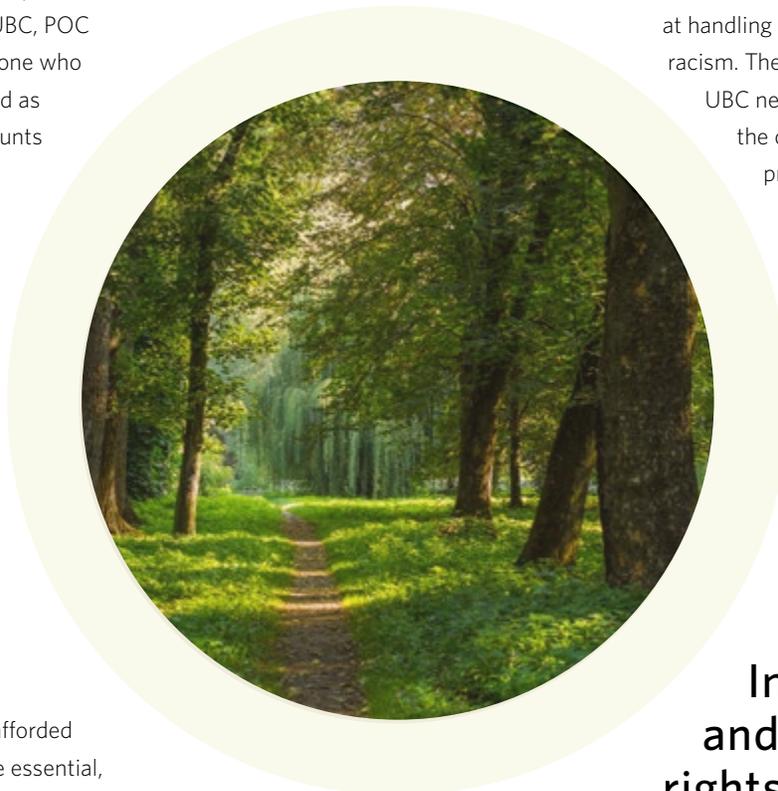
POC at both campuses of UBC fear retaliation and efforts to discredit and demonize them when they express dissatisfaction, question the process, file legitimate complaints or react to malicious complaints filed against them. Some faculties have Equity & Inclusion programs, but POC do not always feel safe taking their complaints to these offices or to the Equity & Inclusion Office. These programs are experienced as only performative unless the people holding the EDI positions understand racism and have the requisite knowledge, skills, commitment, authority, power and resources to take appropriate action. Furthermore, unless trust and safety issues are addressed, these EDI offices represent mere tokenism to POC.

For many POC, UBC Human Resources has been a dismal disappointment, only exacerbating their oppression rather than providing redress. They experience Human Resources policies and practices as serving to contain complaints of racism and the individuals involved in perpetrating racist and related behaviours, speech and practices rather than protect POC; they protect the institution's interests and

management, rather than the POC complainant. Human Resources staff's preparedness to understand and address racism and incorporate human rights is grossly inadequate. As with other units within UBC, POC complainants are often the one who gets investigated and treated as perpetrators, and their accounts of incidents are less likely to be believed than those of White people. Their complaints are frequently dismissed. When others file malicious, racist complaints against them, they have no recourse, including no protection from retaliation, including social stigma, alienation and negative impacts on their respective workload assignments. While the confidentiality protections afforded in the complaint process are essential, they also undermine transparency, enabling some people to perpetrate violence without consequence. Moreover, the investigation process often requires POC complainants to remain distant from other complainants. This requirement may prevent collusion and complainants' "ganging up" on a specific individual. However, POC experience the process as alienating; it does not account for the collective harm that often takes place and the short- and long-term harmful impacts on POC in their careers, undermining their future career trajectories (e.g., tenure and promotion, leadership positions) and overall performance.

POC have identified additional issues with the complaint process. The first is an abuse of UBC's Respectful Environment document, which has

effectively served as an instrument to silence POC from stepping forward with their complaints. This document is frequently used to justify disciplining



POC instead of using more humane alternative methods for handling disputes with POC. The second is the absence of safe and accessible appeal processes. The fear of retaliation extends to POC decisions regarding appeals. Sara Ahmed (2021) provides additional details of the experiences of POC with the complaint process. As stated above, there is also a lack of accountability and clarity about response timelines, complaints often remain without resolution for months, and in some cases, for years.

POC view the units involved in the current complaints process as performative, maintaining the status quo and undermining their causes, and causing them harm, often under the

pretext of allyship. They do not believe their respective associations/unions, the Investigations Office, the Equity & Inclusion Office and UBC Human Resources are much better equipped at handling issues of harassment and racism. These concerns suggest that UBC needs to review and reform the complaint system and processes to effectively protect POC's rights better and support their inclusion and racial justice within the institution. The legal requirement for procedural justice or fairness must be applied.

Investigations and human rights complaints systems

As stated above, the existing structures and processes to handle complaints are in dire need of reform. Anyone searching the UBC website for assistance could readily identify many barriers. We present some salient problems associated with the Investigations Office and Equity & Inclusion Office complaints system:

- a. The Investigations Office's website states that anyone can file complaints of sexual misconduct or discrimination, regardless of how small, with the Investigations Office (<https://io.ubc.ca/>). The Investigations Office seems to focus its efforts on matters of sexual misconduct and refers to the Equity &

Inclusion Office for issues related to discrimination. However, Policy SC7 Discrimination policy states that “the Director of Investigations is responsible for investigating formal complaints of Discrimination that are filed under the Procedures.” The Investigations Office website provides no information about the Investigations Office’s handling of formal complaints of discrimination. For instance, there is no information about the criteria used to determine whether a discrimination complaint warrants a formal investigation. Moreover, the site provides no information about what the Investigations Office does with matters deemed not serious enough to warrant an investigation.

- b. The Investigations Office website refers discrimination complaints to the Equity & Inclusion Office. One can decipher from the information provided that the Equity & Inclusion Office is the first place to initiate or discuss human rights complaints. However, once you click to Investigations Office website button ‘learn how to initiate a discrimination complaint’ to visit the Equity & Inclusion Office website, one is directed to “Conflict Engagement Advising” (<https://equity.ubc.ca/how-we-can-help/conflict-engagement-advising/>) resources rather than a Discrimination Complaints site. Nowhere on the Equity & Inclusion Office website specifically addresses the discrimination complaint process per se. Furthermore, the Investigations Office website deceptively presents the Investigations Office and Equity & Inclusion Office as one. In reality, the relationship between these two “units” in addressing human rights complaints remains a concern. There is a lack of

transparency on each unit’s role and the process itself. As it stands, we are concerned that POC who file complaints or are subject to complaints against them do not receive fair and equitable treatment, especially in the absence of strong integration of these units. Moreover, the construction of complaints of racism as “conflicts” is troubling and demonstrates the lack of understanding of race, racism and the impacts of racism on people’s lives. This conceptualization of complaints of racism experienced by POC as conflicts of a cultural nature or simply conflict between individuals frames complaints of racism as between individuals; it neglects and trivializes the power dynamics at play, those that make “conflict engagement” or “facilitated mediation” or “facilitated conversations” unacceptable interventions and solutions. Individual behaviours that perpetuate racism and the impacts from racist acts, speech and behaviours, must be handled and corrected at the level of the individual and as systemic racism.

- c. There is no Human Rights Office at UBC. According to [Policy SC7 Discrimination](#), the Equity & Inclusion Office is responsible for discrimination complaints and seems to have a team of [human rights advisors](#) who provide informal human rights advising. On the Equity & Inclusion Office Human Rights Advising website (<https://equity.ubc.ca/how-we-can-help/human-rights-advising/>), the information is not comprehensive and implies that they assist with filing a formal complaint without providing further details or making reference to Investigations Office. Anyone wishing to file a race-based discrimination complaint would not know where to file their complaint. The lack

of clarity about the respective roles of the Investigations Office and Equity & Inclusion Office in handling human rights complaints remains.

- d. The number of human rights complaints filed has risen dramatically of late, raising serious concerns about the capacity of the Investigations Office and Equity & Inclusion Office to manage and elevate these complaints. We believe the Human Rights team within the Equity & Inclusion Office is inadequately staffed, especially with IBPOC and other advisors who have the requisite competence to handle race-related complaints. We are also concerned that the human rights advisors do not have sufficient autonomy to carry out their duties without the undue influence of their administrators, who represent the administration’s interest. Finally, we contend that these human rights teams lack mechanisms to ensure transparency and accountability, especially in handling race-related discrimination complaints.

Recommendations

UBC needs humane, non-discriminatory policies and procedures to resolve complaints involving POC, whether they present as victims or witnesses or respondents in complaints. The complaints of POC and malicious complaints against them must receive serious consideration. POC who complain must not be treated as suspects. Protection from retaliation should be guaranteed and reinforced with accountability measures. Likewise, POC should expect fair treatment and that anti-racist lenses inform the assessments of complaints. POC using

this complaints mechanism should also be treated with due respect by being informed of the status of their complaints and provided with clear information about what to expect.

Recommendation 33.1 (on Policies and Procedures)

33.1.1 Recommendation

To commission an external review of the complaint policies and procedures, using guidelines informed by anti-racist lenses and human rights legislation. We also recommend that any reform to the complaint system incorporate alternative dispute resolution models, such as restorative justice.

33.1.2 Recommendation

The reporting structure to address human rights complaints to be moved outside of the Equity & Inclusion Office and UBC Human Resources. For example, pending the results of the external review, human rights complaints (formal and informal) to be dealt with by either the Investigations Office or the new Anti-Racism and Inclusive Excellence Office (ARIEO).

33.1.3 Recommendation

To update Policy SC7 (Discrimination Policy) to reflect the above changes and include clear timelines for processing complaints and informing parties involved in the complaints' status.

33.1.4 Recommendation

Promote and communicate to all UBC community members the relevant policies, resources available and units responsible

for dealing with human rights complaints and communicate the availability of anti-racist human rights advocates.

33.1.5 Recommendation

Whenever POC face acts of racism or concerns or complainants involving POC, the POC are to have access to advocates from the proposed new Anti-Racism and Inclusive Excellence Office (ARIEO) and to affinity-based, culturally appropriate counsellors and related support services, described below.

33.1.6

Establish and manage an online tracking system for complaints around racism, allowing for anonymous and confidential reporting (like the UBC Faculty of Medicine mistreatment reporting system (<https://mistreatmenthelp.med.ubc.ca>)). The new ARIEO could provide oversight to it.

Recommendations 33.2

33.2.1 Recommendation

UBC to hire and retain racialized and independent investigators competent in critical race analysis to investigate all race-related complaints at UBC. These investigators will work closely with human rights advisors on both campuses.

33.2.2 Recommendation

The number of human rights advisors, specifically those with expertise in addressing discrimination based on race, to be increased to meet the growing demand. In addition, all Equity & Inclusion Office and Investigations Office engage external human rights advocates in addressing issues concerning POC.

33.2.3 Recommendation

The coordination between Investigations Office and the Equity & Inclusion Office to be improved to better address human rights complaints concerning POC.

Recommendation 33.3 (on Human Resources)

In addition to the changes recommended above, we recommend changes in handling complaints processed through UBC Human Resources when complaints involve POC.

33.3.1 Recommendation

The POC (be it complaint or respondent or witness) to have access to advocates from the ARIEO and to affinity-based, culturally appropriate counsellors and related support services throughout the process.

33.3.2 Recommendation

The parties involved (including faculty and staff associations or unions) to engage human rights advisors and investigators with the critical race knowledge and skills to help resolve the issues at hand.

Recommendation 33.4 (on informal complaints outside Human Resources)

Alternative conflict resolution approaches, including restorative justice, shuttle mediation (when appropriate and desired by both parties), to be considered and adopted as appropriate.

We recognize that many concerns and complaints involving POC are either not addressed or addressed informally beyond the Investigations Office, Equity & Inclusion Office, and Human Resources

confines. They may emerge in classrooms, faculty and staff units, or spaces within the margins, such as clubs and athletic activities, across campuses.

33.4.1 Recommendation

UBC to establish and publicize a safe and accessible system to process informal complaints involving POC (e.g., cases of misunderstanding and miscommunication that do not rise to the level of formal complaints). Participants should feel safe to raise their concerns and express their different perspectives. Skillful facilitators who use anti-racist, anti-oppressive frames would lead the conflict resolution process. The proposed ARIEO could serve as an alternative mechanism for addressing informal complaints.

Recommendation #34: Improving IBPOC women's employment experiences and outcomes across UBC

Issue/Problem

POC are underrepresented at the institution, as existing hiring and promotion processes favour White faculty and staff, often at the expense of POC. EDI policies aimed at diversifying the university often lack a racial lens and an understanding of how intersectionality determines who benefits and does not from implementing these measures. In particular, POC women are disproportionately affected by this oversight.

Context

Recent policies aimed at achieving wage parity at UBC have focused primarily on reducing the gender gap without addressing how race has contributed to disparities in income. These policies have mainly benefitted White women

while leaving behind their POC counterparts. This failure to consider intersectionality means hiring and promotion policies at UBC continue to reinforce systems of power and oppression while ignoring the value and contribution that POC women make to the institution.

A recurring sentiment among POC is that they must be overqualified to be considered for positions. Members of this sub-committee have reported that even those employed typically do not enjoy equitable care and support to succeed and develop their capacities. Many do not experience the work environments as safe. They are constantly on guard, and their activities receive constant scrutiny mainly to identify their flaws.

The exclusion of racialized women is reflected in their conspicuous absence in leadership, especially in positions of upper management. The 2019 UBC Employment Equity Report provides evidence of this underrepresentation. At the Vancouver Campus, women hold almost half (49%) of the senior management positions, but only two percent are racialized women. Likewise, women occupy 50.4% of the middle and other managers positions, but only 13.4% are racialized. The reality is that racialized women are underrepresented among women in most of the 15 occupational categories identified in the EEC. These findings are particularly striking, given that more than a quarter (27%) of the EEC respondents were racialized women. The limited data for the Okanagan campus point to an even more pronounced underrepresentation of racialized women.

These findings show that UBC's hiring and promotion policies privilege White women and men (regardless of ethnicity), especially for senior professional and leadership positions. While POC appreciate the White women who have demonstrated courage and genuine allyship in standing with us in our struggles with racism, we recognize that achieving parity with White women would constitute a remarkable milestone on the journey to inclusive excellence. To continue to ignore intersectionality is to consent to uphold racist policies that benefit some at the expense of others.

If UBC chooses to match the proportion of racialized women in senior leadership/professional roles to their representation in its workforce, it would have to increase the number of racialized women at this level substantially.

Recommendation

The university should:

- Apply transparency and accountability measures to all critical activities performed in relevant areas, including recruitment, hiring, promotion, workload assignment and disciplining to the full extent possible.
- Generate explicit hiring targets and processes and retention strategies for POC women at all levels of leadership in our institution.
- Make evidence of commitment to EDI, specifically anti-racism, a standard requirement in hiring, performance evaluations and promotion and tenure. Staff and faculty who complete anti-racist training and/or education beyond any mandatory requirement should be recognized. Those who excel in combating racism should receive a special acknowledgment.
- Increase the representation of racialized women in leadership roles to a level proportionate to racialized women in all other roles by:
 - › Adopting hiring and promotion policies that prioritize the hiring of POC women and the promotion of existing faculty and staff who hold entry-level and junior positions;
 - › Developing a sponsorship model (drawing on existing efforts) that supports the advancement of POC women and eliminates issues of the “glass escalator,” through which less qualified White candidates are favoured for promotion over qualified POC candidates.
- Provide POC women within faculty and staff with appropriate encouragement, practical supports and requisite personal and professional development opportunities to succeed and contribute fully to the university’s success.
- Establish and fund a Leadership Incubator for women who identify as IBPOC staff/faculty. This Incubator would support several of the above recommendations. It should:
 - › provide mechanisms for creating sponsorship relationships with IBPOC women seeking to advance their careers within UBC, helping them create pipelines to leadership. IBPOC sponsors and their

allies could use their positions to help advance the careers of those sponsored;

- › provide necessary professional development opportunities, integrating IBPOC perspectives (e.g., handling microaggressions, negotiation skills, human rights, etc.);
- › create space for POC women to connect, network, brainstorm, co-learn and share ideas;
- › provide links/liaison with the proposed ARIEO; and
- › Help ensure that IBPOC women advance at the same rate as other groups (White women, White men, IBPOC men) and receive equitable salaries and benefits.

Directions or suggestions for implementation

To increase the number of POC faculty and staff, UBC should use a preferential hiring strategy. This approach was identified in the President’s listening session. It has support in human rights and employment equity laws, and it is already a consideration in the context of Indigenous and Black faculty hires at UBC and at other universities (e.g., the University of Victoria <https://www.uvic.ca/equity/employment-equity/preferential/index.php>). We propose that these recommendations be implemented through the President’s Office.

Recommendation #35: Anti-racist and inclusive communications

Issue

Despite UBC’s efforts to be more inclusive, the absence of clear expertise at the intersection of anti-racism and communications, coupled with the lack of available anti-racism training leaves communications professionals in the uncomfortable position of having to do this difficult work without the right tools, often under the pressure of tight

deadlines. The results are campaigns and responses that lack a strong unified voice, and that do not effectively demonstrate allyship with equity-deserving groups.

Context

Increasingly, communications professionals find themselves in the very difficult position of having to respond to issues of racism and discrimination without the appropriate guidance and expertise to do that job well. The current structure of communications as decentralized and siloed throughout the institution coupled with the reality that these professionals are undersupported in their efforts to navigate anti-racist and inclusive communications creates significant barriers to success. At present, there is no available training on anti-racism and inclusive communications in house-at UBC. Moreover, there isn't a clear role or office at UBC to consult on these issues. As such, despite best intentions campaigns and responses throughout the institution continue to lack coordination and a cohesive narrative.

The low representation of IBPOC communicators in positions of leadership is also troubling, as it often results in the absence of IBPOC voices in conversations about how to approach anti-racist and inclusive communications. Members of the POC Committee have expressed concern over an approach that is primarily issue-driven, and, especially as it concerns IBPOC faculty, staff and students, characteristically reactive. Recent world events, such as global protests against anti-Black racism and the rise in anti-Asian racism during

the pandemic, indicate that attention is constantly shifting from one IBPOC group to another depending on whose issues are most salient at any moment, rather than an understanding of the full scope of racism. As a result, anti-Black, anti-Indigenous and anti-POC racism receive different attention at different times. As one Committee member put it, "We wait for people to bleed before we do something." In doing so, UBC perpetuates a hierarchy of oppression, whereby one group's oppression appears as more deserving than another's. This approach results in disjointed and reactive responses, in addition to feeding into sentiments of alienation among racialized groups.

Another concern is the disproportionate focus placed on the final product (e.g., story, statement, media release, etc.), leaving out the communications process. An anti-racism lens is seldom considered in the content planning and production stages, which results in reputational building narratives that continue to exploit and exclude IBPOC voices. Overrepresentation of IBPOC students, staff and faculty in communications can be as troubling as underrepresentation. Branding campaigns aim at being inclusive and showing an anti-racist institution by featuring IBPOC individuals in stories, profiles and promotional content, without a reassessment of our approach to communications, are merely performative. Communications cannot be only brand-driven; they must also be community-driven. We must engage members of racialized groups in our production of content. We must ask ourselves who is shaping the narrative and to what end if we intend to move towards a communications model that is indeed anti-racist and inclusive.

Recommendations

First, we recommend creating a full-time, permanent position for an Anti-Racism Communications Lead/Specialist who would be positioned within the President's Office. The person who holds this position would:

- Work closely with Brand and Marketing, Media Relations and Internal Communications, as well as Faculty communicators to ensure alignment of key communications regarding anti-racism and inclusive excellence across the institution;
- Collaborate with the Provost's and VPs' offices to ensure a unified voice and a cohesive narrative around UBC's key priorities and strategic plans;
- Consult with and work with existing and emerging units and senior advisors/leaders on anti-racism and inclusive excellence issues (e.g., Indigenous Research Support Initiative);
- Serve as a resource for UBC units working on communications deliverables, campaigns and projects relating to anti-racism and inclusive excellence;
- Work with experts at the intersection of Critical Race Theory, journalism and communications who are already at the university to leverage and enhance best practices and guidelines for everyone involved in communications, including staff, faculty and administrators;
- Revise existing EDI statements in student applications and staff/faculty hiring systems;

- Develop an enduring framework for approaching anti-racism and inclusive excellence communications, one that emphasizes the process as well as the outcome; and
- Support the creation of an ARIE Crisis Communications Group.

Second, following from this last bullet point, we recommend the creation of an ARIE Crisis Communications Group. This group should comprise a constellation of faculty, staff, students and allies with proven expertise, lived experience and strong media presence. It would meet and deliberate in moments of crisis to ensure institutional communications are aligned. It could also help build platforms of trust within the institution, ensuring better representation on the needs, interests and perspectives of IBPOC; it could work to reposition and share stories that illuminate the lives of IBPOC communities at UBC during moments of crisis and beyond.

Third, we recommend hiring, promoting and empowering IBPOC communications staff across units for leadership and executive roles. Particular attention should be paid to communications working groups, ensuring that they actively include the voices of IBPOC communicators. Mentoring opportunities for IBPOC staff in communications should be identified or developed to ensure that those individuals are encouraged to pursue higher-level management/admin opportunities.

Fourth, we recommend that all communications staff undergo Critical Race Theory/anti-racism training and education. Communicators representing UBC, even in talks and roundtables,

need to know how to be clear, speak about the topic and stay aligned. This training should be part of the onboarding/orientation for recruits and stipulated with time frames for those already employed.

Fifth, we recommend a move away from the traditional communications model (which is often top-down, linear and unidirectional) to one that is collaborative and dynamic. Communicators would co-create (together with IBPOC collaborators) the process, outcome and measures of effectiveness. The process should focus on uplifting and amplifying IBPOC voices as well as recognizing IBPOC scholars' work and accomplishments, not only their experience as IBPOC in the academy. UBC already possesses expertise that could serve as a resource to train communicators, but also act as a conduit, providing opportunities for relationship building within the Institution and with the larger community.

Finally, we recommend that communications staff work closely with the executive leaders of their units whose portfolios cover EDI and anti-racism, to support, monitor, inform and review all communications before they are released. Communications efforts should:

- Include information from a wide variety of voices to show the rich diversity of IBPOC members at UBC;
- Expose and accurately portray intersectionality;
- Focus on humanizing all individuals in our community and stay away from negative stereotypes and racism of all forms.

Where units do not have executive leaders, whose portfolio cover EDI

and anti-racism, communicators should connect with the anti-racism communications lead/specialist.

Directions or suggestions for implementation

1. Anti-racism communications lead/specialist position

The creation of this position should be immediate, and anyone holding this position should have a high level of autonomy and a strong voice. For this reason, the position should be held within the President's Office. The specialist should work closely with the Office for Anti-racism and Inclusive Excellence, the Provost's Office, the communicators at Brand and Marketing, and those at Media Relations and Internal Communications. The creation of this role should be the first step in a long-term commitment to building an anti-racist and inclusive communications team.

2. Crisis Communications Group

Appointments should be made and revisited on an annual basis. Group membership must include racialized students, staff and faculty, who represent IBPOC voices.

3. As for the hiring and promotion of IBPOC communications staff

Career development for existing staff should be prioritized. UBC units should first consider qualified current IBPOC communicators in entry-level and junior leadership positions before considering external hires. Additional funding should be made available to IBPOC staff for professional development opportunities.

4. Anti-racism training

Critical Race Theory and related training (or education) must be completed by:

- All current communications staff within three months following the implementation of this recommendation. Supervisors should allow sufficient employee time for completing the training.
- All new communications staff within the first three months of their appointment. Supervisors should allow sufficient employee time for completing the training.

In addition, annual refresher courses should be provided.

Recommendation #36: Anti-racist recruitment and retention policies for UBC undergraduate and graduate students

Context

IBPOC students face unique barriers to post-secondary education, as racialized bodies navigating traditionally White spaces. Across the university, recruitment is often broken down by citizenship, with efforts focusing on domestic and international prospects, but little attention paid to race-based equity & inclusion, particularly in domestic student populations.

Conversations within this Task Force, including views expressed by students, staff and faculty, have revealed that many prospective domestic and international students (specifically IBPOC students) are left feeling as though a UBC education is an unattainable goal. In particular, domestic prospects from underserved communities feel as though: 1) they do not fit the “image” or what a UBC student looks and behaves like; 2) they are not qualified enough; and 3) they would not be able to afford UBC fees. These statements

come from the lived experiences of IBPOC students at UBC. The University Experience Surveys collect limited race-based data (e.g., self-identifying), but they give us some indication of students’ sense of belonging and mental wellness. For instance, local and international IBPOC students are highly likely to experience racial discrimination. However, the data collected and the reports produced are grossly inadequate, especially in revealing outcomes by race-based categories of students. The university needs to collect more comprehensive race-based data and produce reports that would facilitate better tracking of IBPOC student progress and assessments of the results of our recommendations.

Retention efforts also fail to integrate anti-racist lenses and attend to the unique needs of IBPOC students. Once IBPOC students are admitted into UBC, many report experiencing loneliness and lack of support. Lack of awareness of the different support systems in place exacerbates these sentiments. University spaces (both inside and outside classrooms) are dominated by White culture, leaving them feeling excluded and unwelcomed. IBPOC international students feel the added pressure to assimilate into dominant ways of being, knowing and studying.

In addition to these challenges, IBPOC students are disproportionately affected by poverty and student debt. Many cannot afford the tuition and student fees and the cost of living in Vancouver and Kelowna. They have to live further away from campus, juggle full-time work while going to school, and, in some cases, take a leave of absence or, worse, drop out. With tuition fees substantially higher for international students, UBC education is primarily reserved for the financially privileged and those sponsored by their governments and other funding bodies. We recognize UBC’s attempt to support outstanding international students who cannot afford to pay for their education, but this support benefits only a handful of students.

At present, student recruitment and retention efforts fall short of inspiring IBPOC prospects and students to choose and stay at UBC. Without anti-racist policies, not only do we actively harm prospective and active IBPOC students, we also risk creating a monolithic culture around critical thinking and depriving students of a variety of perspectives and discussions that occur when individuals with different life experiences work and study together.

Recommendation

Recruitment and marketing

- Create and implement a UBC Strategic Enrollment Management (SEM) plan informed by an anti-racist framework to successfully attract, support and retain IBPOC students.
- Provide ongoing anti-racism and inclusive language education that centres race for:
 - › Associate and Assistant Deans who make relevant decisions at the Faculty-level;
 - › Managers, directors within recruitment units, as well as those who hold recruitment management/director roles at faculties or program levels (e.g., Extended Learning);
 - › Staff who perform recruitment marketing and communications roles; and
 - › Everyone involved in student-facing recruitment roles across UBC.
- Collect, analyze and make publicly available race-based data on IBPOC representation in prospects/applicants/admits/accepted. The data could also inform anti-racist policies.
- Conduct community outreach targeting domestic IBPOC students and international IBPOC students from White-centric markets.
- Develop anti-racist communications strategies to support recruitment efforts. Clear and inclusive language should be emphasized.

- Ensuring the upper leadership and staff of recruitment and marketing units reflect the racial diversity of the greater community.

Application and admissions

- Review UBC's admission requirements through an anti-racist and inclusive lens to ensure they align with an anti-racist SEM plan and framework. This work could be done in collaboration with the ARIEO (referenced in other Taskforce recommendations).
- Review all admission requirements to remove those that negatively affect IBPOC students. IBPOC applicants would benefit from application fee waivers, continued removal of standardized test requirements (such as the TOEFL, SAT and ACT) and removal of the leadership criteria.
 - › Review personal profile questions and personal statement requirements and remove or reword questions and requirements that negatively affect IBPOC applicants or discourage them from applying. For instance, providing examples of leadership experience that are Euro-centric can be barrier for applicants who have had few opportunities that fit those parameters. Moreover, giving examples of volunteer experiences is helpful, but in the absence of an inclusive definition of volunteerism, their volunteer experiences may differ from those of North American applicants and, thus, not considered.

- › Recognizing that while UBC currently trains their personal profile readers to limit biases, we should ensure equitable IBPOC representation in the group of personal profile readers assigned to each application.

- › Review the personal profile reader training to ensure that it includes an anti-racist and inclusive excellence lens.

- Ensure transparency around how personal profiles and personal statements are used and weighted with respect to admission to allow for equitable opportunity of applicants in equity-deserving groups. We recognize that decisions regarding admission standards and personal profiles sit with individual Faculties, and that the weight of the personal profile can vary by Faculty/department/program. Therefore, we must ensure transparency and clarity around the admissions evaluation criteria and process for each program. Items pertaining to POC applicants should be explicit, so that these applicants can make informed decisions about where and how to dedicate more time in their application packages.
- Strengthen UBC's connection and communication with marginalized communities, and provide appropriate information and resources surrounding the application process, including:
 - › Information about the diversity of the student population and how UBC supports equity-deserving students would be helpful.

- Provide application supports for IBPOC prospects (e.g., mentorship through the application and admissions pipeline, one-on-one consultation with program administrators, etc.).

Financial support

- Create needs-based POC scholarships (domestic and international) for students at the undergraduate and graduate levels.
 - › Acknowledge that POC coming from non-White-dominated countries may not view themselves as POC.
 - › POC from countries where White people are the mainstream/ dominant group (e.g., Canada, US, UK) are often disadvantaged. With awards available for Indigenous and Black students (in development) from these countries, POC students coming from these countries are currently left out.
- Revise application processes and eligibility requirements for awards and remove or reform the processes/requirements that explicitly or implicitly exclude IBPOC students, both domestic and international.
- Review and remove any additional barriers to funding for IBPOC students, both domestic and international, including the lack of race-based data to inform funding decisions.
- Ensure equitable representation of IBPOC adjudicators in award, scholarship and fellowship committees.

Orientation and onboarding

Ensure orientation programs are anti-racist by:

- Encouraging/welcoming more IBPOC students to sign up for leadership positions to help strengthen incoming IBPOC students' sense of belonging, seeing other students with whom they can relate in positions of prominence.
- Reviewing orientation programming through an anti-racist lens
- Clearly stating UBC's anti-racism statement/community agreement as part of orientation messaging and communications.
- Providing information on resources for reporting incidents of discrimination and violence, as per Recommendation AREA #2 above.
- Creating and implementing mandated training around anti-racism and equity & inclusion.
- Ensuring the leadership of the units managing and designing the orientation programs reflects the racial diversity of the greater community.

Co-curricular experiences

Ensure the equitable access to co-curricular activities such as experiential learning experiences (Co-op, Work Learn, Exchange, international experiences, research, academic competitions, etc.).

- For experiential learning opportunities that provide professional experiences such as co-op, work learn and community engagement, ensure IBPOC students are equally participating in these programs at numbers reflective of the greater community.
- Strengthen support for safe work-placements, co-op, residencies, practicums and apprenticeships, ensuring that they are free from racism.
- Provide anti-racist education for those working with our students (e.g., employers, organizations, secondees, faculty advisors).
- Ensure the In Service Global Engagement strategy is implemented with anti-racism and inclusive excellence principles. Furthermore, while internationalization at home is crucial to benefit the larger population, it is also important to ensure equitable access of IBPOC students in exchange programs and other global experiences by,
 - › Increasing IBPOC student's participation in exchange programs and other global experiences (i.e., Go Global, Global Seminars, Research Abroad)
 - › Providing comprehensive awards for IBPOC to remove financial barriers that prevent them from taking part in such experiences.

Retention

- Require all staff in student advising departments to complete anti-racism and intercultural education and maintain competency in these areas (e.g., through courses, education programs and annual updates).

- Require graduate faculty, in particular graduate supervisors, to obtain and maintain anti-racist, anti-oppressive and intercultural fluencies (e.g., through annual updates, courses and programs). The education should emphasize the following:
 - › culturally informed and responsive pedagogy
 - › issues relating to power, privilege and identity and the impact of Whiteness on intergroup relations
 - › knowledge and skills to recognize and address systemic harm and violence, as well as subtle forms of racism occurring in the workplace.
 - › capacity building to recognize and address issues of internalized oppression and lateral violence
- Ensure IBPOC students develop and maintain a sense of belonging by:
 - › Creating affinity spaces where they can make connections and engage in student-driven activities
 - › Making available easily accessible prayer spaces that support multiple faiths
 - › Celebrate the achievements and contributions of IBPOC students by promoting their research and work and other contributions and uplifting their voices
 - › Delivering professional and career development sessions specific to the needs and interests of IBPOC students
 - › Ensuring that student-led organizations, such as student clubs, athletics, unions and student government bodies operate in ways that are inclusive of IBPOC students and are held accountable for race-based incidents
 - › Creating additional anti-racist support systems for UBC students that build a sense of belonging in the IBPOC communities. These include having support groups for IBPOC students, modelled after the Sexual Assault Support Centre support groups
- Providing comprehensive supports for IBPOC students who are parents, in particular single parents
 - › Prioritizing spots at UBC day care centres
 - › Prioritizing housing on campus
 - › Providing financial awards to support their academic endeavours while parenting
- Hire and promote IBPOC staff and faculty who possess an anti-racism and inclusive excellence lens and lived experience to advising and leadership positions. The number of IBPOC staff and faculty should, at minimum, be reflective of the greater community. Advising/support in areas of
 - › Graduate advisors
 - › Undergraduate academic advisors
 - › Wellness support/advisors
 - › Accessibility advisors
 - › Counsellors
 - › Enrolment services advisors
 - › Etc.
- Provide specialized core academic support and tutoring to IBPOC students inside their respective disciplines, considering the differential retention outcomes related to grades.
 - › Areas of support could include academic writing and language assistance, connections to peers and diversifying the curricula.

Alumni engagement

- Develop mechanisms for tracking IBPOC graduates to learn about their experiences at UBC and to aid in keeping IBPOC graduates engaged.
 - › Conduct annual exit surveys of IBPOC graduates of all undergraduate and graduate students
 - › Conduct follow-up surveys of IBPOC who exited UBC without graduating
 - › Conduct surveys of IBPOC alumni every five years following their graduation

These surveys should target their experiences while on campus to enhance the above-suggested initiatives and also offer specific support for IBPOC graduates who are considering coming back to further their education at UBC. This survey should collect race-based data.

- Launch a mentorship program for IBPOC graduates who are considering further education or seeking to advance their careers. The program would pair recent graduates with UBC-affiliated IBPOC faculty, staff and established alumni.

- Provide UBC's alumni with viable opportunities to update their knowledge and skills in developing awareness tools and anti-racism strategies that can be implemented in their respective workplaces and communities. Initiatives to be undertaken could include workshops, webinars and certificate programs. They would benefit UBC's alumni in terms of their professional development, but could benefit the larger community. The latter is a critical responsibility of public universities.

Directions for implementation

- Development and implementation of an anti-racist SEM plan across both campuses.
 - › Development, approval and roll-out for April 2022 onwards.
- Immediate implementation of mandatory, ongoing, annual, anti-racism and inclusive language education for Deans, Associate and Assistant Deans as well as for recruitment, advising, faculty (graduate supervisors), enrolment services, communications, student support/ advising and marketing units.
- Immediate implementation of race-based data collection and reporting for undergraduate and graduate students, starting at the prospective student level for all programs.
- IBPOC representation at the senior level of administrative units as well as at the Associate and Assistant Dean levels that will reflect the diversity in our community that extends beyond the makeup of the student body.
- IBPOC representation in student support providers/ programs that will reflect the diversity in our community as above.
- Measures of success of an Anti-Racist SEM plan would be substantial increases in IBPOC students who apply, are admitted, yielded and graduate from UBC.
- Another measure of success would be the increased level of engagement of IBPOC alumni with UBC.

Recommendation #37: Meaningful and effective corrections to workload inequity

Issue

Current guidelines and practices for workload equity systemically disadvantage IBPOC faculty members and staff at both UBC campuses. These workload inequities have resulted in unhealthy workplace environments, conflicts and other adverse outcomes.

Context

Relative to their White counterparts, IBPOC commonly carry heavy workloads, especially heavily weighted in teaching assignments, which puts them at a disadvantage in pursuing their scholarly activities. This disadvantage is frequently amplified by having less access to graduate supervisees, less access to teaching assistants and exclusion from critical faculty decisions.

White colleagues are supported and promoted through many pathways, which exacerbate workload inequities and other adverse outcomes for IBPOC. In addition to having reduced teaching responsibilities, they are more likely to have protected research time. The mechanisms used to protect their research time include course buyouts, special arrangements in their employment contracts and other "special" arrangements. These advantages are not typically extended to IBPOC faculty members, regardless of similarities in their productivity levels. They enable White colleagues to advance their research and publications and subsequently obtain more research funding. More research funding begets more unfair advantages and further legitimizes the exploitation of IBPOC faculty members. For instance, the higher research productivity of their privileged White counterparts is used to further justify IBPOC faculty members' reduced opportunities to engage in research and continuation of their higher teaching loads.

There are many examples of unfair workloads in our teaching responsibilities. IBPOC are more likely to be assigned to develop and teach new courses than their White counterparts. They are more likely to be assigned to teach more courses and have larger classes than their White colleagues. White colleagues assigned to large classes are more likely to have their large classes split into sections, each treated as a separate course, thus substantially reducing the total number of students and course preparations. When their larger classes are not split, White colleagues are more likely to have the support of TAs.

The university does not have a system to ensure transparency and accountability in academic administrators' decisions and actions. Consequently, issues affecting IBPOC members, including discrimination in workload assignment and exclusion from faculty decisions, are readily suppressed.

The short- and long-term impacts of workload inequities are numerous. For instance, in preventing IBPOC faculty members from fulfilling their research agendas, they lose income due to decreased eligibility to receive merit. Even the PSA allocations disproportionality benefit White faculty members, regardless of any income disparity. Their chances of success in the tenure and promotion processes are also diminished.

Recommendations

1. That UBC establish clear and transparent workload equity standards and guidelines. Their scope must extend beyond gender equity. Under the Federal Employment Equity Act (s.c. 1995, c.44), designated groups include Indigenous peoples, persons with disabilities and members of visible minorities (POC). Thus, UBC's equity standards and guidelines must also incorporate POC. These standards and guidelines must contain explicit provisions for ensuring transparency, accountability, and corrections to inequities that alienate, suppress and stigmatize POC faculty members.
2. That UBC develop and implement mechanisms for accountability and transparency in workload assignments. For POC, disparities in workload assignments are a critical representation of inequity. We recommend policies and guidelines that require heads/chairs/directors and deans (where applicable) to demonstrate full engagement with faculty in determining workloads. Best practices require that the full course schedule be produced and shared with all faculty members and that faculty members have opportunities to work collegially to develop these course schedules and resolve scheduling conflicts.
3. That UBC revise its standards and processes for Merit and PSA allocations to ensure that they are equitable and transparent. The rationale for allocating PSAs is particularly mysterious.
4. That UBC conducts an audit of the standards and processes used to inform workload assignments and allocations of Merits and PSAs. Given that workload inequities contribute to inequities in Merit and PSA allocations, we recommend that the audit cover both areas. For UBC Okanagan, the audit should cover all 16 years of its existence. It should assess patterns that need correcting and biases in the processes. The results obtained should inform the revision of existing policies and processes.

Directions or suggestions for implementation

The American Council on Education has provided some detailed approaches to improving workload equity.

Appendix A:

APPENDIX A:

Community Agreement

Anti-Racism and Inclusive Excellence Task Force

Community Agreement

This Community Agreement is a guideline for interactions among members of the Task Force: it is meant to be briefly reviewed at every meeting and if necessary, amended to address the evolving needs of the group.

- We recognize the diverse needs of UBC Okanagan and UBC Vancouver;
- We acknowledge the personal experiences of faculty/staff/students, who all have an equal voice with theory, while treating personal experience with care;
- We assume we are all coming with the best intentions, with the outcome of giving back to our communities;
- We recognize and acknowledge power dynamics, including knowing when to step forward/step back;
- We centre the voices of communities that have been marginalized;
- We uphold privacy and exercise consent with sharing information: we take the learning outside while keeping the stories inside;
- We strive to make a safe space for all and take care of each other through check-ins;
- We are willing to call each other in on privilege and we are willing to receive feedback when we're called in on our privilege.
- We honour ourselves and our bodies by giving ourselves what we need during meetings, like through stretching, taking breaks and taking time.
- We create multiple ways of participating so everyone can feel good about contributing, in terms of creating visibility for all amidst existing power dynamics.

Appendix B:

APPENDIX B:

Glossary of Terms

The Anti-Racism and Inclusive Excellence Task Force has adopted a number of key terms and working definitions from the Canadian Race Relations Foundation's Glossary of Terms, the Government of British Columbia's Addressing Racism Working Glossary, Racial Equity Tools' Glossary and the UBC Equity & Inclusion Office's Equity & Inclusion Glossary of Terms, as well as other academic sources noted below.

2SLGBTQIA+: Two-Spirit, Lesbian, Gay, Bisexual, Trans, Queer (or Questioning), Intersex, Asexual. The placement of Two-Spirit (2S) first is to recognize that Indigenous people are the first peoples of this land and their understanding of gender and sexuality precedes colonization. The '+' is for all the new and growing ways we become aware of sexual orientations and gender diversity.

Source: UBC Equity & Inclusion Office, Equity & inclusion glossary of terms

Ableism (conscious and unconscious): For the purposes of this report the following is a working definition of ableism: a system that places value on people's bodies and minds based on societally constructed ideas of normalcy, intelligence, excellence and productivity. These constructed ideas are deeply rooted in anti-Blackness, eugenics, colonialism and capitalism. This form of systemic oppression leads to people and society determining who is valuable and worthy based on a person's appearance and/or their ability to satisfactorily [re]produce, excel and behave. Institutionalized ableism results in unequal treatment of persons with disabilities often through intentional and/or unintentional institutional barriers.

Source: Definition created by T "TL" Lewis, (Personal communication in conversation with disabled Black and other negatively racialized folk, especially Dustin Gibson, as cited by Dr. Jennifer Gagnon, January 2020)

Accessibility: The degree to which a product, service or environment is accessible by as many people as possible and that they are able to gain the related benefits. Universal design in relation to accessibility ensures that an environment can be understood, accessed and used to the greatest extent possible by all people.

Source: Adapted from Harvard Human Resources, Glossary of diversity, inclusion and belonging (DIB) terms

Accommodation: A change in the environment or in the way things are customarily done that enables an individual with a disability to have equal opportunity, access and participation.

Source: Harvard Human Resources, Glossary of diversity, inclusion and belonging (DIB) terms

Ally (see also Performative allyship): A member of a different group who works to recognize their privilege (based on race, gender, sexuality, class, etc.) and works in solidarity to end a form of discrimination for a particular oppressed individual or designated group.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms

Anti-Asian racism: In Canada, anti-Asian racism refers to the historical and ongoing discrimination, negative stereotyping and injustice experienced by peoples of Asian descent, based on others' assumptions about their ethnicity and nationality. For the purposes of this report the term Anti-Asian racism includes the need to address systemic policies and practices that disadvantage people of Asian heritage in their access to resources and support in the course of learning as students, and their career trajectories and leadership opportunities as staff and faculty 315 at UBC. While the definition of Asian often refers to people from an Asian country of origin and is often used as a broad category in the Canadian Census, for the purposes of this report, anti-Asian racism refers to the social discourse that identifies East Asians and Southeast Asians as the "face" of anti-Asian racism.

Source: Government of Canada (2020), Building a foundation for change: Canada's anti-racism strategy 2019-2022 and Anti-Racism and Inclusive Excellence Task Force, Recommendation 49: Acknowledging and addressing anti-Asian racism at UBC

Anti-Black racism: Policies and practices rooted in Canadian institutions such as education, health care and justice that mirror and reinforce beliefs, attitudes, prejudice, stereotyping and/or discrimination towards people of African descent and rooted in their unique history and experience of enslavement. Anti-Black racism is manifested in the legacy of the current social, economic and political marginalization of African Canadians in society such as the lack of opportunities, lower socioeconomic status, higher unemployment, significant poverty rates and overrepresentation in the criminal justice system.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms and Government of Canada (2020), Building a foundation for change: Canada's anti-racism strategy 2019-2022

Anti-Blackness: A theoretical framework that illustrates society's inability to recognize Black humanity, rooted in the belief that Black people are less than, defective and void of value. Anti-Blackness is a construct that systematically marginalizes Black people and their issues and is held in place by anti-Black policies, institutions and ideologies.

Source: Adapted from the Council for Democratizing Education, Glossary

Anti-colonialism: Examines systemic power structures that create and maintain racism and oppress the human rights of peoples oppressed by colonialism, and implements corresponding mechanisms to counteract colonialism. The historic racism of colonialism and the modern day equivalent of colonialism are continuously examined with the goal of social justice for peoples oppressed by colonialism.

Source: Government of British Columbia, Addressing racism working glossary

Anti-Indigenous racism: The unique nature of stereotyping, bias and prejudice about Indigenous peoples in Canada that is rooted in the history of settler colonialism. It is the ongoing race-based discrimination, negative stereotyping and injustice experienced by Indigenous peoples in Canada that perpetuates power imbalances, systemic discrimination and inequitable outcomes stemming from colonial policies and practices.

Source: Government of British Columbia, Addressing racism working glossary

Anti-Muslim hate (see also Islamophobia): Broadly understood to be an irrational fear of Islam and a hatred or extreme dislike of Muslims.

Source: Anti-Racism and Inclusive Excellence Task Force, Recommendation 49: Acknowledging and addressing anti-Asian racism at UBC

Anti-oppression: Strategies, theories and actions that challenge social and historical inequalities/injustices that have become part of our systems and institutions and allow certain groups to dominate over others.

Source: Canadian Race Relations Foundation, Glossary of terms

Anti-racism: An active and consistent process of eliminating the individual, institutional and systemic racism of specific racial groups in political, economic and social life.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms and the Racial Equity Tools Glossary

Anti-racism approach within an anti-oppression framework (related to integrative anti-racism): An approach to addressing oppression in its multiple forms, including addressing racism through anti-racism. Ideally, the result is a form of anti-racism that centres race and racism, considering them not in isolation but rather in the complex ways they intersect with and are exacerbated or alleviated by other sociocultural identifiers and the discrimination based on them.

Source: Adapted from notes by Handel K. Wright

Anti-racism education: Anti-racism education is an action-oriented strategy embedded within policies and practices of institutional structures to address the issues of racism and social oppression.

Source: Adapted from Sefa Dei (1995) and Canadian Race Relations Foundation, Glossary of terms

Anti-racist: An anti-racist is someone who is supporting an anti-racist policy through their actions or expressing anti-racist ideas. This includes the expression of ideas that racial groups are equals and do not need developing, and supporting policies that reduce racial inequity.

Source: Kendi (2019)

Antisemitism: Antisemitism is a certain perception of Jews, which may be expressed as hatred or blame. Rhetorical and

physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities.

Source: Canadian Race Relations Foundation, Glossary of terms

Belonging: Belonging refers to how connected one feels to one's community and/or communities. Belonging is achieved when individuals are treated as foundational to an organization and have the ability to hold an institution accountable for advancing anti-racism, equity, diversity and inclusion.

Bias (see also Unconscious (conscious)/Implicit bias): A subjective opinion, preference, prejudice or inclination, often formed without reasonable justification and based explicitly or implicitly on a stereotype, which influences the ability of an individual or group to evaluate a particular situation objectively or accurately.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms and Government of British Columbia, Addressing racism working glossary

BIPOC (see also IBPOC): An acronym that stands for Black, Indigenous and People of Colour. While People of Colour or POC is often used as well, this more recent term was developed to counter anti-Black racism, colonialism and the marginalization of Indigenous Peoples.

Source: Adapted from Racial Equity Tools, Glossary

Black Lives Matter/BLM: Originally a political movement to address systemic and state violence against African-Americans, Black Lives Matter is both the sprawling social movement that has dominated headlines and a decentralized civil rights organization with more than 30 chapters across the United States and five chapters across Canada. Its stated mission is to end White supremacy and state-sanctioned violence and to liberate Black people and communities.

#BlackLivesMatter was founded in 2013 by Alicia Garza, Patrisse Cullors and Opal Tometi, creating a Black-centred political will and movement building project in response to the acquittal of Trayvon Martin's murderer. It has since become an international rallying cry against anti-Blackness and White supremacy.

Source: BlackLivesMatter.com, BlackLivesMatter.ca and

adapted from the Racial Equity Tools Glossary

Black tax: The additional resources, time, emotional labour and intellectual energy that Black people have to expend just to occupy and exist in White spaces.

Source: Anti-Racism and Inclusive Excellence Task Force, Recommendation 15: Workload and lack of support for Black staff and faculty

Code switch (codeswitch): Involves adjusting one's style of speech, appearance, behaviour and expression in ways that will optimize the comfort of others in exchange for fair treatment, quality service and employment opportunities. The act of code-switching often centres around members of target groups code-switching to minimize the impact of bias from the dominant group. This is most often used in adjusting language and behaviour to assimilate with the majority culture or participate in an ethnic subgroup or subculture.

Source: Harvard Human Resources, Glossary of diversity, inclusion and belonging (DIB) terms

Colonialism (See also Settler Colonialism): The policy or practice of acquiring full or partial political control over a new place or country, occupying it with settlers, and exploiting it economically. In the late 15th century, the British and French explored, fought over and colonized places within North America that constitute present day Canada. Settler colonialism—such as in the case of Canada—is the unique process where the colonizing population does not leave the territory, asserts ongoing sovereignty to the land, actively seeks to assimilate the Indigenous populations and extinguish their cultures, traditions and ties to the land.

Source: Canadian Race Relations Foundation, Glossary of terms and Government of Canada (2020), Building a foundation for change: Canada's anti-racism strategy 2019-2022

Colourism: A prejudice or discrimination against individuals with a darker skin colour/tone/shade, typically among people of the same ethnic or racial group; a form of oppression that is expressed through the differential treatment of individuals and groups based on skin colour. Typically, favouritism is demonstrated toward those of lighter complexions while those of darker complexions experience rejection and mistreatment. White supremacy is upheld by colourism.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms

Cultural appropriation: Inappropriate adoption or theft of cultural elements—including customs, practices, ideas, symbols, art, language, etc.—often without understanding, acknowledgement or respect for its value in the original culture. Cultural appropriation results from the assumption of a dominant (i.e., White) culture's right to take other cultural elements.

Source: Adapted from Racial Equity Tools, Glossary

Cultural humility: Cultural humility is a process of self-reflection to understand personal and systemic biases and to develop and maintain respectful processes and relationships based on mutual trust. It is a basic knowledge of the diversity, worldviews, spiritual and cultural values of different peoples, and the historical and contemporary issues that influence them. The concept of cultural humility was developed in the health care field and adapted for social workers and therapists and to increase the quality of interactions with clients and community members.

Source: Adapted from UBC Equity & Inclusion Office, Equity & inclusion glossary of terms

Cultural safety: A culturally safe environment is physically, socially, emotionally and spiritually safe. There is recognition of, and respect for, the cultural identities of others, without challenge or denial of an individual's identity, who they are or what they need. Culturally unsafe environments diminish, demean or disempower the cultural identity and well-being of an individual.

Source: Government of British Columbia, Addressing racism working glossary

Decolonization: May be defined as the active resistance against colonial powers, and a shifting of power towards political, economic, educational, cultural, psychic independence and power that originate from a colonized nation's own Indigenous culture. This process occurs politically and also applies to personal and societal psychic, cultural, political, agricultural and educational deconstruction of colonial oppression. In the Canadian context, decolonization is viewed through Indigenous frameworks and centres Indigenous land, Indigenous sovereignty and Indigenous ways of thinking.

Source: Adapted from Racial Equity Tools, Glossary

Disability: Drawing on UBC’s Policy LR7: Accommodation for Students with Disabilities a person with disability is someone who:

- Has a significant and persistent mobility, sensory, learning or other physical or mental health impairment, which may be permanent or temporary;
- Experiences functional restrictions or limitations of their ability to perform the range of life’s activities; and/or
- May experience attitudinal and/or environmental barriers that hamper their full and self-directed participation in life.

Source: UBC Equity & Inclusion Office, Equity & inclusion glossary of terms

Disaggregated data: Disaggregated data is data that provides demographic sub-categories of information, such as ethnic group, gender, occupation or educational status. This type of data is typically provided by individuals through surveys that ask for self-identification. Data collected is then usually anonymized or de-identified (by removing personal information such as name or date of birth) and used in statistical analysis. Disaggregated data can often reveal inequalities and relationships between categories.

Source: Right to Education, Glossary

Discrimination: Through action or inaction, the denial of equal treatment and the opportunities of a particular social group to access goods, resources and services such as education, health care, employment and facilities. Discrimination can occur at the individual, organizational or societal level. In BC, discrimination is prohibited on the basis of “race, colour, ancestry, place of origin, religion, family status, marital status, physical disability, mental disability, sex, age, sexual orientation, political belief or conviction of a criminal or summary conviction offence unrelated to their employment.”

Source: Adapted from Government of British Columbia, Addressing racism working glossary

Diversity: Differences in the lived experiences and perspectives of people that may include race, ethnicity, colour, ancestry, place of origin, political belief, religion, marital status, family status, physical disability, mental disability, sex, gender identity or expression, sexual orientation, age, class

and/or socioeconomic situations. For an institution to value diversity, it has to embrace the differences that exist in groups and eliminate interpersonal and institutional biases based on these differences.

Source: Adapted from UBC Equity & Inclusion Office, Equity & inclusion glossary of terms

Equity: Equity refers to achieving parity in policy, process and outcomes for historically and/or currently underrepresented and/or marginalized people and groups while accounting for diversity. Equity describes the extent to which individuals in an organization feel safe, valued and able to express themselves authentically in the workplace. It considers power, access, opportunities, treatment, impacts and outcomes, in three main areas:

- **Representational equity:** the proportional participation at all levels of an institution;
- **Resource equity:** the distribution of resources in order to close equity gaps; and
- **Equity-mindedness:** the demonstration of an awareness of, and willingness to, address equity issues.

In the university context, equity requires the creation of opportunities for historically, persistently or systemically marginalized populations of students, faculty and staff to have equal access to education, programs and growth opportunities that are capable of closing achievement gaps. This requires recognizing that not everyone is starting from the same place or history, and that deliberate measures to remove barriers to opportunities may be needed to ensure fair processes and outcomes.

Source: Adapted from UBC Equity & Inclusion Office, Equity & inclusion glossary of terms

Equity-denied group: The federal Employment Equity Act introduced the term equity-seeking groups to refer the four designated groups facing discrimination (women, Aboriginal peoples, persons with disabilities and members of visible minorities). The term equity-denied groups is an alternative to that term, which more explicitly recognizes the refusal to include certain groups (not strictly limited to the four designated by the federal government). Since equity benefits all people, everyone should be seeking equity, although only some have been denied equity.

Source: City of Vancouver, Equity framework

Equity-deserving groups / Equity-seeking groups:

Equity-deserving groups are communities that experience significant collective barriers in participating in society. This could include attitudinal, historic, social and environmental barriers based on age, ethnicity, disability, economic status, gender, nationality, race, sexual orientation and transgender status, etc. Equity-seeking groups are those that identify barriers to equal access, opportunities and resources due to disadvantage and discrimination and actively seek social justice and reparation.

Source: Adapted from UBC Equity & Inclusion Office, Equity & inclusion glossary of terms

Epistemic racism: Refers to the positioning of the knowledge of one racialized group as superior to another, including a judgment of not only which knowledge is considered valuable, but is considered to be knowledge.

Source: Government of British Columbia, Addressing racism working glossary

Ethnicity: A social construct that refers to groups of people who share cultural traits that they characterize as different from those of other groups. An ethnic group is often understood as sharing a common origin, language, ancestry, spirituality, history, values, traditions and culture. People of the same race can be of different ethnicities.

Source: Adapted from Government of British Columbia, Addressing racism working glossary

Ethnic group: Refers to a group of people having a common heritage or ancestry, or a shared historical past, often with identifiable physical, cultural, linguistic and/or religious characteristics.

Source: Canadian Race Relations Foundation, Glossary of terms

Ethnoracial: An individual's awareness and experience of being a member of a racial and ethnic group; the racial and ethnic categories that an individual chooses to describe themselves based on such factors as biological heritage, physical appearance, cultural affiliation, early socialization and personal experience.

Source: Racial Equity Tools, Glossary

Eurocentric: Presupposes the supremacy of Western civilization, specifically Europe and Europeans, in world culture. Eurocentrism centres history according to European and Western perceptions and experiences.

Source: Canadian Race Relations Foundation, Glossary of terms

Gender binary: The idea that there are only two genders (girl/woman and boy/man), and that a person must identify with one classification or the other.

Gender equity: When gender and gender identity no longer determine one's life outcomes. In terms of the workplace, that means recruitment, hiring, retention, advancement, salary, overall well-being and more; when everyone has what they need to thrive professionally and are free of gender-based harassment, bias and discrimination. As a process, we apply gender equity when those most impacted by structural gender inequities (e.g., women, transgender and gender-diverse individuals and the intersection of marginalized identities), are meaningfully involved in the creation and implementation of the institutional policies and practices that impact their lives.

Source: Adapted from Race Forward, Key concepts and terms

Gender expression is how a person presents their gender. This can include behaviour and appearance, including dress, hair, makeup, body language and voice. This can also include their name and pronoun, such as he, she or they. How a person presents their gender may not necessarily reflect their gender identity.

Source: BC Human Rights Code

Gender identity: A person's internal sense of themselves as being a man/male, woman/female, both or neither. It includes people who identify as transgender. Gender identity may be the same as or different from the sex a person is assigned at birth.

Source: Adapted from BC Human Rights Code

Genocide: The United Nations defines genocide as any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group: killing members of the group; causing serious bodily or mental harm to members of the group; deliberately inflicting on the

group conditions of life calculated to bring about its physical destruction in whole or in part; imposing measures intended to prevent births within the group; and forcibly transferring children of the group to another group.

Source: Canadian Race Relations Foundation, Glossary of terms

Human rights approach: A process through which priority is given to the most marginalized and vulnerable people in society facing the biggest barriers to realizing their human rights. In Canada, human rights are protected by federal, provincial and territorial laws. The Canadian *Human Rights Act* and provincial/territorial human rights codes protect individuals from discrimination and harassment in employment, accommodation and the provision of services. The Canadian Charter of Rights and Freedoms protects every Canadian's right to be treated equally under the law. The Charter guarantees fundamental freedoms such as freedom of conscience and religion; freedom of thought, belief, opinion and expression, including freedom of the press and other media of communication; freedom of peaceful assembly; and freedom of association.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms

IBPOC (see also BIPOC): An acronym that stands for Indigenous, Black and People of Colour. In Canada, IBPOC may be used (rather than BIPOC, an acronym originating in the US around 2010) in efforts to recognize "First Peoples first" because of the unique history and context of colonization, displacement and cultural genocide enacted upon Indigenous Peoples in Canada and the ongoing national conversation about reconciliation.

Source: Adapted from UBC Equity & Inclusion Office, Equity & inclusion glossary of terms

Immigrant: One who moves from their native country to another with the intention of settling permanently for the purpose of forging a better life or for better opportunities. This may be for a variety of personal, political, religious, social or economic reasons.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms

Inclusive excellence: Inclusive excellence is a systems-wide approach to equity, diversity and inclusion. Inclusive

excellence states that true excellence in an institution is unattainable without inclusion—and in fact, diversity and inclusion are fundamental to excellence. It moves away from historical approaches to diversity that focused on numbers and representation. Instead, inclusive excellence helps us think about the institution as a vibrant community that can create excellence by embedding diversity throughout the institution. The inclusive excellence model is grounded in work from the American Association of Colleges & Universities, and Universities Canada adopted inclusive excellence principles in 2017. Inclusive excellence appears as a key strategy in Shaping UBC's Next Century: Strategic Plan 2018-2028.

Source: Adapted from UBC Equity & Inclusion Office, Equity & inclusion glossary of terms

Inclusion: An active, intentional and continuous process to address inequities in power and privilege, and build a respectful and diverse community that ensures welcoming spaces, processes, activities and opportunities of historically and currently excluded individuals and/or groups (e.g., Black, Indigenous, People of Colour, women, transgender and gender non-binary individuals, and the intersection of structurally marginalized identities).

Source: Adapted from UBC Equity & Inclusion Office, Equity & inclusion glossary of terms

Indigenous/Indigenous peoples: First used in the 1970s, when Aboriginal peoples worldwide were fighting for representation at the UN, this term is now frequently used by academics and in international contexts (e.g., the United Nations Declaration of the Rights of Indigenous Peoples). Indigenous is understood to mean the communities, peoples and nations that have a historical continuity with pre-invasion, pre-settler or pre-colonial societies that developed on their territories, as distinct from the other societies now prevailing on those territories (or parts of them). In Canada, Indigenous peoples include those who may identify as First Nations (status and non-status), Métis and/or Inuit.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms and Government of British Columbia, Addressing racism working glossary

Indigenize (also Indigenization): Bring (something) under the control, dominance or influence of the people native to an area.

Source: Oxford English Dictionary

Institutional racism: Institutional racism exists in organizations or institutions where the established rules, policies and regulations are both informed by, and inform, the norms, values and principles of institutions. These in turn, systematically produce differential treatment of, or discriminatory practices towards, various groups based on race. It is enacted by individuals within organizations, who because of their socialization, training and allegiance to the organization abide by and enforce these rules, policies and regulations. It essentially maintains a system of social control that favours the dominant groups in society (status quo). This is one of the three levels that make up systemic racism.

Source: Canadian Race Relations Foundation, Glossary of terms

Integrative anti-racism: A working knowledge of the intersections of race, class, gender and sexual oppressions in the anti-racism discourse is helpful for the struggle for educational equity, social justice and change. Integrative anti-racism conceptualizes race relations in society as interactions between raced, classed and gendered subjects.

Source: Sefa Dei (1995)

Intergenerational trauma: Historic and contemporary trauma that has compounded over time and been passed from one generation to the next. The negative cumulative effects can impact individuals, families, communities and entire populations, resulting in a legacy of physical, psychological and economic disparities that persist across generations. For Indigenous peoples, the historical trauma includes trauma created as a result of the imposition of assimilative policies and laws aimed at attempted cultural genocide and continues to be built upon by contemporary forms of colonialism and discrimination.

Source: Adapted from Government of British Columbia, Addressing racism working glossary

Interpersonal racism: Also known as relationship racism, refers to specific acts of racism that occur between people, and may include discriminatory treatment, acts of violence and microaggressions.

Source: Government of British Columbia, Addressing racism working glossary

Intersectionality: The interconnected nature of social categorizations such as ethnicity, race, creed, gender, socioeconomic position, etc. (cultural, institutional and social), and the way they are embedded within existing systems and regarded as creating overlapping and interdependent systems of discrimination or disadvantage.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms

Intersectional equity: Asserts that Black, Indigenous and People of Colour (BIPOC) are often disadvantaged by multiple and interconnected sources of oppression that compound historical patterns of exclusion. This philosophy implies that the complexity of inequity extends beyond Critical Race Theory and gender equality. Social identities, such as race, gender identity, sexual orientation, class, marital status, religion, ability, age, citizenship and other characteristics interconnect in dynamic ways.

Source: Crenshaw (1989)

Islamophobia (see also Anti-Muslim hate): One working definition for Islamophobia recommended for adoption by the United Nations is a fear, prejudice and hatred of Muslims or non-Muslim individuals that leads to provocation, hostility and intolerance by means of threatening, harassment, abuse, incitement and intimidation of Muslims and non-Muslims, both in the online and offline world. It is motivated by institutional, ideological, political and religious hostility that transcends into structural and cultural racism which targets the symbols and markers of a being a Muslim.

Source: Awan & Zempi, 2020.

Latina/o (see also- Latinx): As a noun, an individual with Latin American heritage. As an adjective, relating to Latin American culture or heritage or individuals of Latin American culture or heritage. Note: There is not universal agreement on the use of these terms.

Latinx: A gender-neutral term for people of Latin American descent. The Spanish language, like many languages, is gendered, using the feminine and masculine binary (Latina/Latino) and relying on the masculine as the default. Latinx is more inclusive of those who identify as trans, queer or non-binary.

Note: There is not universal agreement on the use of these term.

Source: Adapted from Merriam-Webster Dictionary

Lateral violence: Displaced violence directed against one's peers rather than adversaries. This construct is one way of explaining minority-on-minority violence in developed nations. It is a cycle of abuse and its roots lie in factors such as colonization, oppression, intergenerational trauma and the ongoing experiences of racism and discrimination.

Source: Canadian Race Relations Foundation, Glossary of terms

LGBTQIA+ (see also 2SLGBTQIA+): Acronym for lesbian, gay, bisexual, transgender, queer, intersex, asexual and gender-diverse, and/or those who identify on the spectrum of sexuality and/or gender identity. Sometimes written as LGBT, LGBTQ, LGBTQ2, which is inclusive of two-spirit.

Lived experience: Experience and knowledge of or pertaining to a particular demographic group acquired by firsthand experience as a member in that group, and not through representations or ideas communicated by others.

Source: Adapted from UBC Equity & Inclusion Office, Equity inclusion glossary of terms and Oxford English Dictionary

Marginalization: A social process by which individuals or groups are (intentionally or unintentionally) distanced from access to power and resources and constructed as insignificant, peripheral or less valuable/privileged to a community or "mainstream" society. This term describes a social process, so as not to imply a lack of agency. Marginalized groups or people are those excluded from mainstream social, economic, cultural or political life. Examples of marginalized groups include, but are by no means limited to, groups excluded due to race, religion, political or cultural group, age, gender or financial status. To what extent such populations are marginalized, however, is context specific and reliant on the cultural organization of the social site in question.

Source: UBC Equity & Inclusion Office, Equity & inclusion glossary of terms

Microaggression: The everyday verbal, nonverbal and environmental slights, snubs or insults, whether intentional

or unintentional, that communicate hostile, derogatory or negative messages to target persons based solely upon their marginalized group membership.

Source: Adapted from Racial Equity Tools, Glossary

Misgender (see also Pronouns): To refer to a person by a pronoun or other gendered term (e.g., Ms./Mr.) that incorrectly indicates that person's gender identity.

Misogyny: Hatred of women, often manifested in sexual discrimination, denigration or violence against and sexual objectification of women.

Model minority: A term created by sociologist William Peterson to describe the Japanese community, whom he saw as being able to overcome oppression because of their cultural values. A model minority is perceived as "better" than other structurally marginalized racial and ethnic groups, as if its members have overcome adversities, do not face racism and don't need anti-racist support. The model minority myth can be understood as a tool that White supremacy uses to pit People of Colour against each other in order to protect its status.

Source: Adapted from Racial Equity Tools, Glossary

Oppression: Refers to discrimination that occurs and is supported through the power of public systems or services, such as health care systems, educational systems, legal systems and/or other public systems or services; it is discrimination backed up by systemic power. Denying people access to culturally safe care is a form of oppression.

Source: Government of British Columbia, Addressing racism working glossary

(Hetero)Patriarchy: The norms, values, beliefs, structures and systems that grant power, privilege and superiority to masculinity and cisgender men, and thereby marginalize and subordinate women.

Source: Adapted Canadian Race Relations Foundation, Glossary of terms

Performative allyship: Activism that is done to increase one's social and reputational capital rather than because of one's belief in a cause.

POC/People of Colour: A term that applies to non-White racial or ethnic groups; generally used by racialized peoples as

an alternative to the term “visible minority.” The word is not used to refer to Aboriginal peoples, as they are considered distinct societies under the Canadian Constitution. When including Indigenous peoples, it is correct to say “People of Colour and Aboriginal/Indigenous peoples.”

Source: Canadian Race Relations Foundation, Glossary of terms

Prejudice: A state of mind; a negative set of attitudes held, consciously or unconsciously, toward a socially defined group and toward any person perceived to be a member of the group. Like bias, prejudice is a belief and based on a stereotype.

Source: Adapted from Government of British Columbia, Addressing racism working glossary

Privilege: Unearned social power accorded by the formal and informal institutions of society to ALL members of a dominant group (e.g., White privilege, male privilege, etc.). Privilege is usually invisible to those who have it because we’re taught not to see it, but nevertheless people who have privilege at an advantage over those who do not.

Source: Racial Equity Tools, Glossary

Pronouns (also see Misgender): Words to refer to a person after initially using their name. Gendered pronouns include “she,” “he,” “her,” “him,” “hers,” “his,” “herself” and “himself.” People may also use gender-neutral pronouns such as “they,” “them” and “their(s).” Or, they may be “ze” (rather than “she” or “he”) or “hir” (rather than “her(s)” and “him/his”).

Queer: An umbrella term describing people who think of their sexual orientation or gender identity as outside of societal norms. Some people view the term queer as more fluid and inclusive. Although queer was historically used as a slur, it has been reclaimed by many as a term of empowerment. Nonetheless, some still find the term offensive.

Source: Adapted from the Fenway Institute

Race: Refers to a group of people who share the same physical characteristics such as skin tone, hair texture and facial features. Modern scholarship views racial categories as socially constructed; that is, race is not intrinsic to human beings but rather an identity created, often by socially dominant groups, to establish meaning in a social context.

This often involves the subjugation of groups defined as racially inferior. Such racial identities reflect the cultural attitudes of imperial powers dominant during the age of European colonial expansion. This view rejects the notion that race is biologically defined.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms and Government of British Columbia, Addressing racism working glossary

Race-based data: Data that is collected so that analysis based on race is possible or data that is analyzed based on race.

Source: Ontario Human Rights Commission

Racial discrimination: According to the International Convention on the Elimination of All Forms of Racial Discrimination (to which Canada is a signatory), racial discrimination is “any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin, which nullifies or impairs the recognition, enjoyment or exercise of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life.”

Source: Canadian Race Relations Foundation, Glossary of terms

Racial equity: Racial equity is the condition that would be achieved if one’s racial identity no longer predicted, in a statistical sense, how one fares. When we use the term, we are thinking about racial equity as one part of racial justice, and thus we also include work to address root causes of inequities, not just their manifestation. This includes elimination of policies, practices, attitudes and cultural messages that reinforce differential outcomes by race or that fail to eliminate them.

Source: Racial Equity Tools, Glossary

Racial inequity: Racial inequity is when two or more racial groups are not standing on approximately equal footing, such as the percentages of each ethnic group in terms of dropout rates, single family home ownership, access to health care, etc.

Source: Kendi (2019)

Racial profiling: Any action undertaken for reasons of safety, security or public protection that relies on

assumptions about race, colour, ethnicity, ancestry, religion or place of origin rather than on reasonable suspicion to single out an individual for greater scrutiny or differential treatment. Profiling can occur because of a combination of the above factors, and age and/or gender can influence the experience of profiling. In contrast to criminal profiling, racial profiling is based on stereotypical assumptions because of one's race, colour, ethnicity, rather than relying on actual behaviour or on information about suspected activity by someone who meets the description of a specific individual.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms

Racialization: Racialization is the very complex and contradictory process through which groups come to be designated as being of a particular "race" and on that basis subjected to differential and/or unequal treatment. Put simply, "racialization [is] the process of manufacturing and utilizing the notion of race in any capacity" (Dalal, 2002, p. 27). While White people are also racialized, this process is often rendered invisible or normative to those designated as White. As a result, White people may not see themselves as part of a race but still maintain the authority to name and racialize "others."

Source: Racial Equity Tools, Glossary

Racism: Racism is a system of power and oppression that believes that one group is inherently superior to others performed through any individual action or institutional practice that treats people differently because of their colour or ethnicity. This distinction is often used to justify discrimination. There are three types of racism: institutional, systemic and individual. It results in the inequitable distribution of opportunity, benefit or resources across ethnic/racial groups.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms Government of British Columbia, Addressing racism working glossary

Racist: Refers to an individual, institution or organization whose beliefs and/or actions imply (intentionally or unintentionally) that certain races have distinctive negative or inferior characteristics. Also refers to racial discrimination inherent in the policies, practices and procedures of institutions, corporations and organizations which, though applied to everyone equally and may seem fair, result in

exclusion or act as barriers to the advancement of marginalized groups.

Source: Canadian Race Relations Foundation, Glossary of terms

Settler colonialism: Within the context of race relations, the term refers to the non-Indigenous population of a country. Settler colonialism functions through the replacement of Indigenous populations with an invasive settler society that, over time, develops a distinctive identity and sovereignty. In Canada and in other countries, the ascendancy of settler culture has resulted in the demotion and displacement of Indigenous communities, resulting in benefits that are unearned.

Source: Canadian Race Relations Foundation, Glossary of terms

Sexism: Prejudice or discrimination based on sex, usually though not necessarily against women; behaviours, conditions or attitudes that foster stereotypes of social roles based on sex. Sexism may be conscious or unconscious, and may be embedded in institutions, systems or the broader culture of a society.

Source: Canadian Race Relations Foundation, Glossary of terms

Stereotype: A preconceived generalization of a group of people. Refers to an exaggerated belief, image or distorted truth about a person or group; a generalization that allows for little or no individual differences or social variation.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms and Government of British Columbia, Addressing racism working glossary

Systemic racism (see also Institutional racism): This is an interlocking and reciprocal relationship between the individual, institutional and structural levels that functions as a system of racism. Systemic racism is enacted through routine and societal systems, structures and institutions such as requirements, policies, legislation and practices that perpetuate and maintain avoidable and unfair inequalities across ethnic or racial groups. These various levels of racism operate together in a lockstep model and function together as whole system. These levels are:

- Individual (within interactions between people)
- Institutional (within institutions and systems of power)
- Structural or societal (among institutional and across society)

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms and Government of British Columbia, Addressing racism working glossary

Tokenism: The practice of making a superficial effort to be inclusive, fair and equitable to members of a minority group, especially by recruiting people from underrepresented groups in order to give the appearance of racial or gender equality within a workplace or educational context.

Source: Adapted from the Oxford English Dictionary

Truthing: the act of stating truths on subject matter considered difficult and/or dangerous knowledge in contexts of hyper policing, surveilling, and micro-managing of racialized bodies. Truthing emerges from critically informed, situated, embodied and grounded knowing that unpacks and/or illuminates complex systems and structural patterns of a problem or issue; while simultaneously addressing power relations and injustices which actively interrogates the discomfort, denial, disavowal, erasure, and censure that accompanies truthing the subject-matter. Truthing aims to bring about meaningful listening respect, transformation, and change in aggressive (overt and covert) power dynamics between oppressors and oppressed peoples. Truthing centres the knowledge of persons and/or groups whose histories, world-views, experiences, memories, modes of analysis, and reflexive insights are systemically excluded, downplayed, diminished, and/or actively resisted by dominant group members whose historical consciousness, reasoning, rationales, and worlding activities actively (conscious/subconsciously) reproduce systemic power hierarchies. Often, truthing is situated in multi-dimensional auto-narrative modalities, (including diverse linguistic traditions, arts and performance, healing processes, support circles/collectives, testimonials, Commissions, Listening Sessions and Task Forces) and result in the unsettling and interrogation of hegemonic belief systems and orders.

Source: Adapted from (Tamez, 2021)

Two-Spirit/2S: An umbrella term that encompasses a number of understandings of gender and sexuality among many Indigenous people. Refers to a person who identifies as having both a masculine and a feminine spirit, and is used by some Indigenous people to describe their sexual, gender and/or spiritual identity. As an umbrella term it may encompass same-sex attraction and a wide variety of gender variance, including people who might be described in Western culture as gay, lesbian, bisexual, transsexual, transgender, gender queer, cross-dressers or who have multiple gender identities.

Two-spirit can also include relationships that could be considered poly.

Source: Adapted from Re: Searching for LGBTQ2S+ Health

UN Declaration on the Rights of Indigenous Peoples:

The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) is an international instrument adopted by the United Nations on September 13, 2007, to enshrine (according to Article 43) the rights that “constitute the minimum standards for the survival, dignity and well-being of the indigenous peoples of the world.” The UNDRIP protects collective rights that may not be addressed in other human rights charters that emphasize individual rights, and it also safeguards the individual rights of Indigenous people.

Source: UBC Indigenous Foundations

Unmarked burial site (graves): Physical sites of former Residential Schools and where survivors or communities have indicated burial sites.

Source: UBC Indian Residential School History and Dialogue Centre

Wage equity (see also Equity): The absence of wage differences that are predicted by race, sex and gender or other dimensions of identity.

White privilege: The inherent advantages possessed by a White individual on the basis of their race in a society characterized by racial inequality and injustice. This concept does not imply that a White individual has not worked for their accomplishments, but rather that they have not faced barriers encountered by others.

Source: Adapted from Canadian Race Relations Foundation, Glossary of terms

White supremacy: A historically based, institutionally perpetuated system of exploitation and oppression of continents, nations and peoples of colour by White peoples and nations of the European continent; for the purpose of maintaining and defending a system of wealth, power and privilege.

Source: Adapted from Race Forward, Key concepts and terms

Xenophobia: Fear and hatred of strangers or foreigners or of anything that is strange or foreign.

Source: Canadian Race Relations Foundation, Glossary of terms